

THE
MISSIONARY HERALD.

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THE donations for the month of January advanced over those of the corresponding month a year ago nearly \$2,700. For the first five months of the year the advance from donations has been a little over \$9,700. The legacies, however, for January were nearly \$26,500 less than those for the corresponding month last year, and the legacies for the first five months over \$4,800 less, so that the net gain for the five months is only \$3,877.48. The call, therefore, for a large increase in donations from churches and individuals is more urgent than ever. This is the time for earnest missionary sermons from pastors, and for generous freewill offerings from the people, old and young.

THE sheets of the map of Protestant missions in Japan, to which we referred last month, have not reached us, as we anticipated they would, in season to be given with this number of our magazine. The maps have arrived in San Francisco, and will undoubtedly be received in time for use in our next number.

WE had hoped to receive before this number went to press the full report to be made by Dr. Thompson, of the East Central African Mission, of his visit with Mr. Wilcox to the Gaza Country, but it has not reached us. A note from Mr. Wilcox simply reports that the party were gone from Beira forty-three days, walking over 500 miles. They found that Umoyamuhle, the old home of U mzila, and where his son and successor, Gungunyana, lived for a time, has been practically deserted since Gungunyana moved southward to Baleni. But forty or fifty miles north of this point they found a beautiful, well-watered, and well-wooded plateau, with a kind people, who would welcome the missionaries, and who understand Zulu to some extent. This district is said to fall within the British territory, and seems especially favorable for the site of a mission. A full report of the exploring tour may be expected in our next issue.

DURING the Week of Prayer a request arrived from Dr. Greene, of Constantinople, which it is not too late to present. He says: "Oh, plead with the churches at home to pray for us, while we plead with God for you. I am almost overwhelmed with fear at times lest the piety of our native Christians be lost in formalism, lest the marked and amazing divorce witnessed in this country between religion and morality be characteristic of the native Protestants also, and our moral and spiritual power be lost through lack of spirituality and the corruption of morals." Let not this request for prayer be forgotten.

[March,

LETTERS received, not alone from our missionaries in Bulgaria but from others who understand the facts, request us to put the public on its guard against a person named Basil Stephanoff, whose course in Bulgaria has not been such as to warrant Christian people in this country in contributing to schemes which he is advocating. We need say no more than this.

THE Annual Report of the Japan Mission of the American Board, to be prepared and printed in Japan, will appear about June 15, will comprise about 100 pages, and will be a document of unusual interest and value. It will contain a somewhat extended description of the different stations of the mission, setting forth their geographical position and political and social character, with a map. The whole work of the mission will be reviewed, and it is believed that this report will be of much value to all friends of the missionary work. By special arrangements it will be mailed postpaid, at twenty cents a copy, to any person sending this amount with his or her address to Charles E. Swett, 1 Somerset Street, Boston, Mass., or to the agency of the Board in New York, Chicago, or San Francisco. But such subscriptions should be sent before April 20, and the subscribers may expect their copies about the middle of July.

In most parts of China, so far as we can learn, the past year has not been an unfavorable one for missionary work. The stations where the great riots have occurred are of course an exception, but these are few in number in comparison with the wide missionary work carried on. Secretary Mitchell, of the Presbyterian Board, in *The Church at Home and Abroad*, reports that the presbytery of the province of Shantung, which now embraces twenty-eight churches, seven of which have been recently organized, has had "the most prosperous year" in their history; 760 communicants have been added to the churches, making a total membership of 3,392. It is said that there is but one presbytery in the United States in which last year "the number of converts was as large in proportion to the number of ministers as in Shantung." The missionaries of the American Board have reported that the publishing of the Imperial Proclamation, which no merely calls for the protection of Christians but commends Christianity, has brought the missions to the attention of the people and given them a standing such as they have not had before. It is God's province ever to bring good out of evil, and he seems to have done this speedily in connection with the disturbances in China. The Chinese government has honorably paid an indemnity for the material losses sustained by the several missions. For the buildings destroyed at Wusueh and their contents they pay \$25,000, and to the families of Messrs. Green and Argent, who were murdered, they pay \$20,000 apiece. Severe penalties have been inflicted upon some officials who have neglected their duty in checking the riots, and the authors of the incendiary pamphlets against Christians have been condemned to death.

HAVE any of our readers magic-lantern slides which they would be willing to give to our missionaries in foreign lands, who are making good use of such pictures in addressing their audiences? Slides of almost any sort can be of much use in India, Japan, China, and Turkey, and if those who have them, and are not to use them again, will kindly send them to Mr. C. E. Swett, at the Mission Rooms, they will be most gladly accepted and forwarded.

LETTERS from Smyrna inform us that the death of Mrs. Lyman Bartlett, the telegraphic announcement of which we chronicled last month, occurred on January 2. During the last weeks of her life she suffered severely, but was wonderfully sustained, joyfully accepting the will of God in her case and anticipating the rest beyond. Her message to all her friends was: "Tell them to trust in Christ, and to live in faith." Mrs. Bartlett was a woman of great energy. The child of Christian parents, she was born January 3, 1835, her maiden name being Cornelia C. Barrows. She was married to Rev. Lyman Bartlett, October 30, 1857, and they embarked together for Turkey in 1867. Her early desire was to become a foreign missionary, and when the time to decide upon her life-work came there was no hesitation in choosing service in a foreign land. The Rev. J. O. Barrows, who was for many years associated with Mr. and Mrs. Bartlett at Cesarea before they removed to Smyrna, writes of her: "Mrs. Bartlett was a remarkable woman—remarkable in this, that disinterested benevolence characterized all that she did. She had great strength of will, was self-reliant, earnest, and wholly devoted to her work; but she will be remembered longest for this, that she came so near to perfect obedience to our Lord's injunction, 'that ye love one another, as I have loved you.'"

JUST as our last number went to press, Henry Hill, Esq., died at Cambridge, Mass., January 16, at the advanced age of ninety-seven years. His life outmeasured that of the American Board, for he was fifteen years of age when the Board was organized. Beginning life as a business man, traveling on business to Europe and South America, serving for a time as United States consul at Valparaiso, he gave up the most flattering worldly prospects to accept, in 1822, the treasurership of the American Board, succeeding Jeremiah Evarts in that office. He resigned this position in 1854, after thirty-two years of self-denying and devoted service. Subsequently and for eleven years he served upon the Prudential Committee. With faculties wonderfully preserved during his old age, he maintained to the last his deep interest in the foreign missionary work to which he gave so much strength and time in the prime of his life. He died full of years, greatly respected and beloved.

It is the fashion in certain quarters to inveigh against the commercial companies of Great Britain that have undertaken to establish English colonies in various parts of the world. The old East India Company was open to all the reproaches which have been uttered against it, but the crimes of that corporation should not be imputed to other companies acting in a different spirit. The British East Africa Company, for instance, in its scheme for raising revenue within its territories forbids the growth, sale, and use of opium, *bhang*, or *ganji*. It entirely prohibits the passage of ardent spirits into the interior, and near the coast it places heavy restrictions upon licensing liquor-shops. It recognizes the helpfulness of missionary laborers and exempts all ministers from taxation. In a similar spirit the African Lakes Company is conducting its operations north of the Zambesi. We are not able to speak directly in regard to the whole field of the British South Africa Company, but in some parts of its domains certainly its influence is strongly on the side of righteousness and good order.

DR. CHESTER, of Dindigul, sends us a few particulars concerning the death of Miss C. S. Bell, which occurred at Dindigul, December 10. She was on a visit at Dindigul at the time she was seized by the cholera, the case being a most virulent one. Everything was done for her comfort and to save her valuable life. Dr. Chester speaks of her as "most helpful, most obliging, and always so cheerful. She was a hearty and efficient worker and never spared herself to help members of our mission or our native Christians. She gave her life in loving service for others."

THE Hindus are greatly disturbed by the publication of certain tracts exposing the immorality of the Hindu gods. The *Dnyanodaya* reports a recent meeting of Hindus to defend the character of their god Kr shna. Their complaints might as well be made against the publishing of their own sacred books as against the tracts, since these recent publications present, and in no extravagant way, the descriptions given by the ancient records. There has also arisen a sharp contention between the Orthodox Hindus and the Arya Somaj in regard to the character of the Vedic writings. According to *The Indian Witness*, the Arya Somaj, in order to expose what they call the corruptions of later Hinduism, translated into the vernacular the exposition of Mahidara, which, when they came to see it, all parties declared to be scandalous and obscene. Whereupon the Orthodox pundits prosecuted the author and publisher of the translation for issuing immoral literature. And they carried their case before the court at Lahore. But it now turns out, to the surprise of both parties, that the vernacular translation was a correct representation of Mahidara's original. That this was not known before is said to be due to the fact of their ignorance of Sanskrit. To the confusion of both parties it now appears that this work, which is condemned by the courts as corrupt and undeniably immoral and as such unfit for publication, is nevertheless a genuine and constituent part of the Veda. Both the conservatives and the reformers among the Hindus are therefore in sore straits as to what to do, the latter being unable longer to claim that the original Hinduism was pure, or that the evils which confessedly are now connected with the system are due to the corruptions of modern times. The "sacred books" themselves are bad.

THE Eleventh Annual Report of the Williams Hospital at Pang-Chuang, China, covering the year 1890, has but just been received. Though this station is itself only a small village, its work extends nearly seventy miles northward into the province of Chihli and nearly as far west, and the patients who are treated in the hospital have come from no less than 1,031 villages. During the past year 5,116 persons have been treated, and during ten years no less than 38,306. The work of the hospital is preëminently evangelistic in its character, and several marked cases of spiritual awakening have occurred in connection with it. Efforts are made to induce those who remain for treatment, even for a short time, to read the Gospels and simple books, and it is believed that several hundreds, men, women, and children, have been started in the Christian truth through their new interest in learning to read. This hospital, it will be remembered, was named in honor of Dr. S. Wells Williams, who made a bequest to his friend, Rev. H. D. Porter, M.D., for its maintenance.

An illustration of the world-wide influence of Mr. Spurgeon, whose recent death has caused such universal sorrow, is found in the fact that the professor of homiletics in the theological department of the Doshisha University of Kyōto, Japan, has for several years used in the classroom a volume of Spurgeon's sermons, among others, as a means of practical instruction in sermon-making. He has found it a great privilege to read these thoroughly biblical sermons with the young Japanese preparing for the Christian ministry, and to note the impression produced upon their minds by them. It was quite a common experience, after the study had been completed, to have the students come with their slender earnings from teaching, etc., to buy for future use the volumes which had been loaned to them for classroom use, whose power they felt and thus acknowledged.

IT is too early yet to present definitely the results of the late census in India, but some facts that have been disclosed lead intelligent observers to anticipate some striking evidence of the progress of Christianity throughout the Indian Empire. *The Madras Times*, in commenting on a recent report on public instruction in Madras, refers specially to the Christian community, and says : "There can be no question, if this community pursues with steadiness the present policy of its teachers, that with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly too in all the industrial enterprises, of the country."

DOES the money that is placed in the Lord's treasury vary in value according to the amount of consecration involved in its bestowment? So far as the givers are concerned, its value certainly differs in this proportion, but what shall we say of its efficiency in the Lord's work. Perhaps we cannot say anything certain, and yet we must think that the widow's two mites accomplished in the Lord's service far more than many a larger donation. Two Scotch farmers are reported as having had a conversation as to their methods of giving. One said : "I get my money ready before the collector comes, so that if I am absent it can be handed to him." The other farmer said : "Yes, I do the same ; but I also, when the money is laid down ready on the table, kneel down beside it, and give God thanks that he has put it into my power to give this as a freewill offering unto him, and I beseech him to condescend to accept the offering and use it to his glory. I never like to give it to the collector till I have given it to the Lord." Will not money thus given go a great way?

MR. CARY, of Osaka, reports that, in riding through the city of Takefu recently, he saw over nearly every doorway a wooden ticket showing that the inmates belonged to a company whose members promise that they will have no relations of any kind with Christians. This fact, while showing the present animus of many Japanese, shows also that Christianity is widely known throughout the empire. Men do not band together to oppose a faith they know nothing about and care nothing about. It is because the Japanese are profoundly impressed by the progress Christianity is making within their kingdom that so many are leagued together to resist it.

THE contrast between the progress of education in Protestant and Roman Catholic countries has often been referred to, and justly, as indicating that Rome practically believes in the doctrine that ignorance is the mother of devotion. It is a well-known fact that wherever a Protestant mission or community appears there the Romanists are compelled to open schools. Were it not for the stimulus given them by Protestants the already high percentage of illiteracy in Roman Catholic communities would be much higher than it now is.

RECENT letters from our missionaries report special religious interest at several of our mission schools. At the last communion season in the Doshisha Church, at Kyōto, seventeen students were received to the church on profession of faith. Twenty students, about one fourth of the entire number in Jaffna College, have recently avowed their purpose of leading a Christian life, while others are deeply interested. The students of this college have been very active in Christian work outside of the college, in Sabbath-schools and in heathen villages. From Spain comes the report of six young women connected with the Girls' School at San Sebastian who have recently united with the church. These reports, we would hope, are but the beginning of similar reports to be received after the Week of Prayer and the Day of Prayer for Colleges.

A BEAUTIFULLY printed little volume of 237 pages comes to us from Peking, entitled "Pocket Dictionary (Chinese-English) and Pekinese Syllabary. By Chauncey Goodrich." Though not too large for the pocket, it is said to contain 10,587 characters, including duplicates. Even one who knows nothing of Chinese must admire the neatness and condensation of the volume. References are made in connection with every word to Williams's Syllabic Dictionary. The tones are indicated by numbers, and each character is followed by its radical. A missionary in China writes of it: "Mr. Goodrich should have sixteen monuments. It is a perfect gem for clearness, helpfulness, and convenience. Our eyes shone over it." Another says of it: "It is the greatest help in the world. If I had only had one three years ago!"

THE commercial importance of Natal, South Africa, the field of our Zulu Mission, is seen in the fact that its imports already exceed those of the Cape Colony. For the last fiscal year the value of goods entered at the port of Durban was over \$21,000,000, of which \$1,000,000 worth came from the United States. In 1890, 538 vessels entered at that port and 551 vessels cleared. What a vast change since Grout and Champion and Lindley went to the Zulus!

OUR missionaries in Japan are much impressed with the value of the Hokkaido, the great northern island of the empire, as a region for missionary labor. As yet it is not as densely populated as is the main island, but colonists are coming in rapidly, and new enterprises are started with great vigor. Mr. Cary writes of the Hokkaido: "Externally it would be a most attractive field for men from the Northern States. The climate is about as cold as that of New England; the air, even in summer, has some life in it, to make it worth breathing by enterprising people with something like American push. In short, it is the most American-like place in Japan."

EVIDENCE is accumulating that one of the most promising results of missionary work in Turkey is the reformation which is silently going on in some of the old churches. A recent letter from Turkey speaks of two Armenian churches where it is believed good and faithful preaching is given to large audiences by young men who have felt the force of the evangelical work about them. Nothing can be more hopeful than this internal reformation.

WE find in a Lisbon publication, *As Colônias Portuguezas*, an engraving of King Gungunyana of Gazaland, son and successor of Umzila. We certainly do not reproduce the picture here for its beauty, but because the man has had, and may yet have, much to do with the work of our Board in Gazaland. We say *may have*, for a letter from M. Berthoud, the Swiss missionary on the East coast, who wrote to *L'Afrique* from Lorenzo Marquez, November 16, mentions a report that had reached him by two entirely different channels that Gungunyana was dead. M. Berthoud at first doubted the report, but he had at last thought it true, adding, "There is something mysterious about it, and I ask myself if the unhappy king died a natural death."

THE self-sacrificing devotion of pagans to the service of false gods has often been mentioned as a rebuke to those who have a better faith but are less devoted. Rev. Dr. Mabie, in his "Brightest Asia," speaks of what he witnessed at Kyōto, in the temple of Hon-gwan-ji, which, although still in process of construction, has already cost several millions of dollars. He saw on the platform of that temple twenty-four coils of rope amounting to 4,528 feet, the rope being from three to four inches in diameter, all made of human hair. The weight of these coils was 11,567 pounds. They were made from the offerings of men and women who cut the hair from their heads to make the ropes to be used in erecting the temple. Twenty-nine other coils like these had become worthless from use. Surely these people are "very religious."



KING GUNGUNYANA.

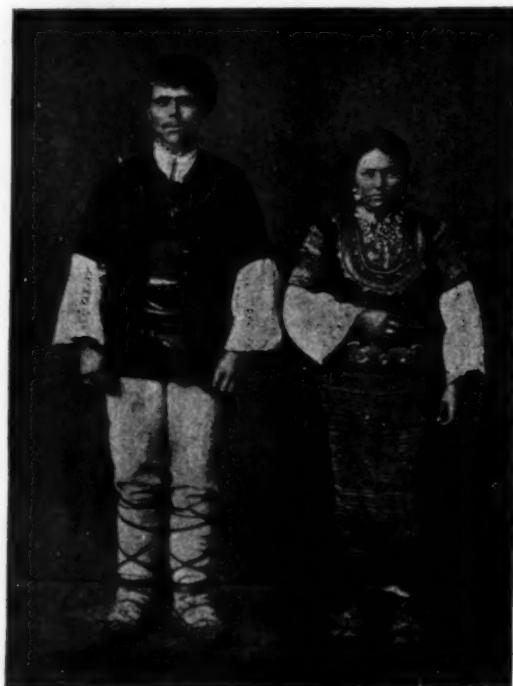
SKETCH OF SAMOKOV STATION.

BY REV. H. C. HASSELL, D.D.

SAMOKOV is a small city, some thirty-five miles south-southeast of Sophia, the capital of the principality of Bulgaria. Its location is very healthful — for which reason it was chosen as the mission station of this section in place of Sophia, which was occupied in that capacity from 1862 to 1867. The city is in a valley, some 3,000 feet above the sea-level, and is noted for its clear sparkling water. It is on the north side of the Rila and Rhodope Mountains, which are piled up grandly against its southern sky.

INHABITANTS. — Since the country became free from Turkish rule nearly all the Turks have left the city; some fifty persons only remaining out of 900 families. There are about 1,300 Jews here, through whose hands the larger part of the merchandise of the city passes. The rest of the population, said to be 9,000 in all, are Bulgarians.

MISSION WORK AND WORKERS. — The city was occupied as a mission station in July, 1869, when Rev. Messrs. Locke and Page, with their wives, who had been studying the language the previous year in Philippopolis,



VILLAGERS NEAR SAMOKOV.

moved here, and one dwelling-house was bought by the Board. Mr. Page remained here till 1874, and Mr. Locke till 1886. One faithful native brother, with his family, had been enduring persecution here, including a dozen or more anathemas, since 1862. These missionaries, with a Bulgarian helper, commenced preaching services at once in one of their houses. In the summer of 1871, at the first annual meeting of this mission after its separation from the Western Turkey Mission, the Girls' Boarding School, with its teachers, Misses Maltbie and Beach, was removed to this city from Eski Zagra. Here it has prospered and been a blessing to the nation up to the present time.

In November, 1871, Rev. J. F. Clarke and family, who had worked in Philip-

popolis for eleven years, returned from a visit to America, and were stationed in this city, where they are still working. Mrs. V. A. Mumford was connected with the Girls' Boarding School in 1872, Miss Beach having been obliged to leave on account of poor health. Mrs. Mumford left the mission in 1877.

In the fall of 1872 the school for young men, which had been conducted for several years in Philippopolis and for one year in Eski Zagra, was reopened here. This has developed into the Collegiate and Theological Institute, with its two fine, large buildings, its seven years' course of study, and its seventy students in the last school year. The cut on the next page shows the main building of the Institute, which was erected in 1879, and for eleven years has served manifold purposes, furnishing recitation-rooms and dormitory, with kitchen and dining-room in the basement. Last year a building of brick and stone was put up near this, containing many conveniences.

Rev. J. H. House, D.D., removed to Samokov from Eski Zagra in 1874. Here he remained, giving his time largely to the Collegiate and Theological Institute, till the spring of 1891, when he was called to Constantinople to take charge temporarily of the mission paper, the *Zornitsa*. Rev. W. H. Belden came to this station in 1880, but returned to America in 1881. Dr. F. L. Kingsbury and wife, with Miss S. E. Graves, arrived here in 1881. The latter was compelled to leave the work on account of ill-health, but Dr. Kingsbury is still engaged in teaching, and "healing all manner of disease among the people." Rev. W. W. Sleeper and wife came to Bulgaria in 1882, and he did efficient work as pastor, teacher, and organizer of the printing-office connected with the Institute, till his return to America in 1887. Rev. H. C. Haskell and wife, after a long absence from the mission, returned to the work at this station in November, 1887. Their daughter, Miss Mary M. Haskell, joined the station in November, 1890. Rev. W. P. Clarke, son of Rev. J. F. Clarke, returned from America as a worker to this field in July, 1891.

CHURCH ORGANIZATION.—In November, 1872, thirty persons from this city and some out-stations near it were received to membership in the Bansko Church, which had been organized in the summer of 1871. In September, 1880, the Bulgarian Evangelical Church in this city was organized, and in October following its new building, the first of the kind in the Principality, was dedicated. It seats 400 persons, and though plain and greatly needing an "annex" for the use of the Sunday-school and prayer-meetings, is yet a satisfactory church home. The greater part of the preaching at the station has been done by the missionaries, although for some fourteen years past one of the teachers in the Institute — a licensed preacher — has taken turns with them.

OUT-STATIONS.—The village of Bansko, in Northern Macedonia, some forty-five miles over the mountains south of this city, has been its most flourishing out-station. It is a neat, thrifty village of nearly 5,000 people, all Bulgarians. It was first visited by a missionary in 1867, and the first evangelical church among the Bulgarians was organized here in 1871. This church has grown till its present membership — of whom a part are from the neighboring places — is about 200. Four or five other villages in its vicinity are centres of Christian work; every one with a nucleus of church members.

[March,

Sophia, the capital of the Principality, which was described in the *Missionary Herald* for January, 1889, is under the general supervision of this station. Its plain but well-built brick church, its goodly audiences, and its heroic efforts in the line of self-support give it a warm place in the sympathies of those interested



THE COLLEGIATE AND THEOLOGICAL INSTITUTE AT SAMOKOV.

in the evangelizing of Bulgaria. Bania, Kostenets, and Ichitman, large villages from four to six hours' ride distant on the east, and Dubnitsa, six hours west of us, are centres of work, supplied in part by theological students in the Institute.

The picture on a previous page shows two young villagers, wearing the dress most common to the country people in the vicinity of Samokov.

HELP FOR OGAKI, JAPAN.

AN APPEAL FROM THE EVANGELISTIC COMMITTEE OF THE KYOTO STATION.

THAT calamity may advance the interests of humanity, and suffering, by God's mercy, become a gateway of blessing, have fresh proof to-day in the earthquake region of Japan. No misfortune of like magnitude has visited the country for a generation, and none that has more appealed to the sympathy and philanthropy of all. Seventy-five hundred and twenty people killed; 9,458 people wounded; 88,537 houses destroyed,—such was the official record of the calamity; and this, with the appalling scenes of suffering accompanying and following it, led at once to vigorous measures for relief. In these efforts foreigners and Japanese alike took part, prominent among whom, in the distribution of charities, were Christians, and, in the work of relief, our Mission Hospital Relief Corps. These early

expressions of sympathy on the part of foreign residents, missionaries, and Japanese Christians resulted in lessening that bitter hatred of foreigners, and of Christianity as a foreign religion, which had previously obtained in all that region.

A prominent Japanese Christian, engaged in the work of gathering up and forwarding to the Orphan Asylum the children bereft of parents by the terrible calamity, writes thus to our mission of the situation there :—

"The people of this region have long been known in our country as corrupt and at the same time bigoted and superstitious, being given over blindly to idolatrous worship. Everything foreign has been despised and Christianity made the signal for violent expressions of hatred and contempt. Now this is changed. The people's hearts are open ; they understand. Christian and foreign sympathy, in the persons of selected agents, brought relief to the people in their suffering long before the wealthy Buddhist temples even sent anything to their aid. The people now receive us in confidence. It is easy to work for them. Ten earnest Christian men should be sent at once to occupy the field and instruct the people in righteousness and truth."

This appeal was in keeping with the convictions and recommendations of the head of our Relief Corps after his return from the field, and in harmony as well with the report of a member of our mission who subsequently visited that region. On the 15th instant these reports were brought before the mission in informal meeting, and after due consideration it was decided to advance and occupy the field ; the Evangelistic Committee for Kyōto being subsequently authorized to take charge of the work and of the expenditure of any special funds contributed therefor. One of our best Japanese workers was early detailed for this special service, while two among the most experienced of our lady workers, with selected helpers, are now with him — all being located at Ogaki. These workers, carrying with them special letters and nearly 300 cards of introduction to those who received surgical treatment, are believed to have a rare opportunity for direct Christian work. One of the Japanese medical members of the Corps, in his report before the Doshisha church, with remarks upon the occupation of the field by *Kumi-ai* (Congregational) Christians, said : "In their gratitude the people worshiped us daily. They are, I believe, ready to receive us as Christian teachers."

This particular opportunity at Ogaki and the surrounding villages, and its accompanying responsibility, appeal, therefore, primarily to us ; and though the expense of this work is not included in our estimates for 1892, we feel that we must go forward. To hesitate would be to prove recreant to our duty as the representatives in Japan of the grand old Board and its great Christian constituency, and to our duty, too, as trustees, on the field, of the great work committed to our care. With a firm faith, therefore, in the unerring guidance of God, and with reliance upon the gifts of his people to meet this exceptional opportunity in the history of our work, we undertake the responsibility, and, in behalf of the work, make this statement and appeal.

Five hundred dollars are needed ; twice this sum could be wisely expended in view of the suffering and destitution by which our workers will be surrounded.

JEROME D. DAVIS,

GEO. E. ALBRECHT,

JOHN C. BERRY,

Members of Evangelistic Committee for Kyoto.

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A STANDARD-BEARER FALLEN.

MANY of the standard-bearers connected with the missionary work of the American Board in foreign lands are not known by the contributors to the Board in this country. Such was not the case in the earlier period of the Board's history, for the simple reason that no native laborers had appeared of sufficient prominence to be called standard-bearers. But it ought to be remembered that there are now in the field men who have been trained by those who have gone from this land who are leaders among their people, strong, faithful, and evangelical men, capable of high service in behalf of the Kingdom of Christ. It will help to the appreciation of this fact if we refer here to one such standard-bearer in Bulgaria who has just fallen by death.

Rev. Nicola T. Boyadjieff has been pastor of the church at Sophia, the capital of Bulgaria, since 1888. He was a man of large frame and seemed destined for long life, but he was suddenly stricken with pneumonia and after three days' sickness died on New Year's day. From a letter of Rev. Mr. Clarke we learn that Mr. Boyadjieff was one of the boys in the school at Philippopolis almost thirty years ago. He was a good student, and has been from the time of his graduation connected with the mission, save that for two years he worked independently in Macedonia. He was ordained as pastor of the church in Yamboul, laboring there for ten years, and subsequently at Tatar-Bazarjik for three or four years, from which place he was removed to the capital because of the great need of that important church. He was much loved and trusted by the people and was greatly prospered in his work at Sophia. In speaking of his loss Mr. Clarke says: "My heart is sore. How we shall miss him!"

In the *Missionary News from Bulgaria* we find the following touching report concerning the funeral services, which were held on Sunday, January 3: "At ten o'clock, in the pulpit where he had stood the Sabbath before and preached an impressive sermon from the words, 'Lovest thou me?' stood strangers, to express to God and men the thoughts and feelings of a mourning multitude, and guide the confused emotions of sorrowful and swollen hearts into the channels of piety. Some 150 more than could find seats were present—making an audience of between 300 and 400. The chief Jewish rabbi and a number of other Jews were present, with a large number of 'outsiders,' testifying their esteem for the honored Christian friend and leader whose face they would see no more. After a sermon emphasizing the thought that death is *ours*,—our servant, our helper, and not an enemy or a servant of enemies,—Rev. Mr. Tsanoff, a fellow-student and lifelong friend of the deceased, and a former preacher of the Sophia Church, gave a brief history of the life and labors of our departed brother since 1864, when he left the school in Philippopolis. In the afternoon a memorial service was conducted by Rev. G. D. Marsh, of Philippopolis, for eighteen years a fellow-laborer and personal friend of the pastor. His remarks were followed by very appreciative and affectionate tributes from the deacons and other members of the church, as well as from several of those present from abroad. 'Those evangelical communities which he had found small and feeble, by no means free from strife and dissensions, he had left built up,

unified, and prosperous. Others have doubtless more learning and greater pulpit ability than he, but in his discretion, sympathy, fidelity, and large-heartedness as a pastor he was excelled by none."

It is well that our churches should know of such men as Mr. Boyadjieff who are leaders among their people. Another native pastor, but of whom we have not heard as much of as of this Bulgarian, Rev. E. Yesidian, pastor of the East Gate Church in Madura City, has just fallen by death. He was a man of ability and eloquence, and was filling an important post when the Master called him from earth. Christians in this land should be encouraged by the fact that there are coming to the front, in all mission fields, men of character and ability who under God may be standard-bearers, holding up the banner of the Cross in the lands to which we would give the gospel.

THE WALKER MISSIONARY HOME.

MISSIONARIES abroad who expect to send their children to this country, as well as those temporarily here who are to leave their children on resuming their labors, will be glad to know that Mrs. Etta D. Marden, formerly of the Central Turkey Mission, has kindly consented to come to the Walker Missionary Home at Auburndale to aid for a time in the care of the children. The work has increased year by year, till it has become quite impossible for Mrs. Walker and Mrs. Sanders to attend to the other necessary cares of so large a household and to provide for all those social and moral necessities of vital moment to the highest welfare of children separated from their parents. In the earlier days Mrs. Walker could do this, but she has no longer the health and strength for this, with the correspondence required with the parents of missionary children and friends of the Home interested in supplying its pecuniary wants—as yet only partially provided for. With Mrs. Sanders as housekeeper to care more immediately for the physical needs, and Mrs. Marden to "mother" the children, as only a missionary mother of large experience and loving Christian heart can do, it seems to the Trustees that everything possible in the circumstances has been secured for the welfare of the children and the satisfaction of parents called to this, the most trying experience of missionary life—the leaving of their children behind as they go back to their chosen work.

It is not expected that the Home should relieve the personal friends and relatives of missionaries from the duty and privilege, when practicable, of providing homes for their children. Separate homes in the families of friends and kindred, selected and approved by the parents, are, and must continue to be, the most desirable. Many good friends have had much joy in this service, as their part in the mission work. The present Home has grown up from small beginnings, to provide for such children as could not otherwise be provided for, and it has served its purpose admirably. The blessing of God has been upon it; many of the children and youth enjoying its advantages have begun a new life there, to the joy of their parents.

We cannot but believe that the above statement will be most welcome to many friends of missions whose prayers and sympathies are enlisted in behalf of the



children of missionaries at home and abroad, and to whom we would look for means to supplement the grants wont to be given by the Board toward the support and education of missionary children. The recent legacy of \$4,000 from Mrs. Walter Baker is very timely, and it is to be hoped that the good example will be followed. The Trustees recognize gratefully the sums given in past years for the purchase of the buildings now occupied, amounting to \$20,000, and for the fund of nearly equal amount, the income of which is used for current expenses, after keeping the premises insured and in repair. The fund, however, is not adequate to the wants of the Home. Expenses for the means of living and for education are continually increasing, and Mrs. Walker finds herself not a little embarrassed to furnish just the help required for the comfort of her charge and to help some of those who have left the Home for their education, and are often in special need, sometimes for clothing and sometimes for other necessities of life. This fund in charge of Trustees for the benefit of the Home should be increased to not less than \$50,000.

We commend this Home and also the one recently formed at Oberlin, the latter now under the care of Mrs. Little, to the friends of missions, especially to those fathers and mothers who have means which they would gladly spend upon their own children, but who cannot do this since God has taken their children from earth. Homes without children of their own have been made happy and the friendships of early life renewed by the loving care and Christian culture bestowed on the children of friends of other days—the "mother" heart finding thus its sweetest affections elevated and purified in the common service of Christ.

THE WORK OF THE MORAVIAN MISSIONARY SOCIETY.

THE Missionary Society of the Moravian Church, the full title of which is "The Brethren's Society for the Furtherance of the Gospel among the Heathen," familiarly known as the "S. F. G." is now 150 years old, having been formed in 1741. The Society usually holds its half-yearly meeting in London soon after the arrival from Labrador of its missionary barque, the *Harmony*. The vessel had arrived October 12, completing the 122d annual voyage, but the meeting was deferred to the day fixed for the celebration of the Society's third jubilee, November 19, 1891. This sesqui-centennial was celebrated in the ancient Moravian chapel in Fetter Lane, London, where Richard Baxter and John Wesley have preached. The noble Moravian hymns were sung, and after Bible reading and prayer the salutations of the German and American Moravian Conference were presented. Pastor Hasse followed with the statement of the Society's missionary work. The December number of *Periodical Accounts*, the Society's magazine, now 102 years old, gives a sketch of its present work.

It has 135 stations and out-stations, 295 missionary agents, 59 native missionaries, 1,664 native assistants, and 31,480 communicants. The missions are in Greenland, Labrador, Alaska, our own continent, the East and West Indies, Demerara, the Mos'kito Coast, Surinam, Africa, Australia, North Queensland, and Central Asia. An official visitation to the mission on the Moskito Coast was completed in 1891, and the report now given is interesting. The visitor, Brother

M. M. U.

Romig, after reaching the United States and enjoying delightful interviews with the Moravians in Pennsylvania and elsewhere, made the voyage from New Orleans through the Gulf of Mexico to the Bluefields Lagoon on the Moskito Coast in five days. The Moskito Indian Reservation is a strip taken out of Nicaragua along its Atlantic seacoast. The little mission schooner, the *Meta*, plies between the twelve stations, some of which are visible from her deck and some a little way inland, on lagoons connected by rivers with the sea. Great progress has been made among the natives since the beginning, yet it is still an uphill work. The neat churches and comfortable homes of the Christian Indians are like oases in the desert. There are 614 communicants and 1,115 baptized adults.

The editor of *Periodical Accounts* justly says that Moravian missionaries are now as formerly in the van of missionary heroes; but their practice of leading the way into remote districts hides much of their work from public view. No more self-denying labors are undertaken than those in the Western Himalayas, on the borders of Chinese Tibet, "the last land on earth still closed to the gospel"; a land 10,000 feet above the sea, without roads, watered by wild torrents which are spanned by bridges, "the very description of which is enough to make a European giddy," and where the heathenism is like a sleep of death. The noble Moravians who are working and waiting for Tibet to open have prepared meanwhile a Tibetan dictionary and grammar, and have translated the New Testament into that difficult language. The latest undertaking of the S. F. G. is the new mission in Southeast Africa, north of Lake Nyasa, and in the regions of the German Protectorate.

LORD HARRIS ON AMERICAN MISSIONARY WORK IN THE BOMBAY PRESIDENCY.

The Times of India of December 19 contains a most interesting account of the exercises connected with the opening of "Bowker Hall," the new building for the school in connection with our mission premises at Bombay. There were present at these services Lord Harris, Governor of the Bombay Presidency, and Lady Harris, and a large number of ladies and gentlemen, both native and European, together with the pupils of the school. Lord Harris made an address, and Rev. Mr. Abbott, in the absence of Rev. E. S. Hume and wife, to whose indefatigable labors the school owes its existence, who are now in the United States, made a statement as to what has been accomplished in the school and what is hoped from it in the future. The cost of the building had been a fraction over rupees 60,000, or about \$21,000. One fourth of this amount was paid by the government, in view of the educational work done by the school; the remainder was provided by the Woman's Board of Missions, which desired to give it the name of Bowker Hall, in recognition of the services of Mrs. Albert Bowker, who had been so long the beloved and efficient President of that Board. The total number of pupils on the roll of the school at the present time is 105, of whom 84 are of Christian parentage, the other 21 being Hindus, Mohammedans, or Jews. In his interesting address His Excellency, the Governor, Lord Harris, made

some statements which we are glad to present to our readers as showing the appreciation in which the work done by the mission of the Board in India is held by those who are in high position, who have every opportunity for just judgment, and who certainly are frank enough to state their convictions. After speaking of the work which the government had done in educational lines and of the encouragement it had received from the volunteer assistance received from our Board, Lord Harris said : —

" Another reason why the government of Bombay may be grateful for the assistance which has been rendered in this particular instance is that there is no attempt made to favor one class or one caste more than another ; all find acceptance here as long as there is room for them, and to help of that kind government can far more readily add its own than where assistance is demanded for class or caste purposes. Then, again, government has in this country a very uphill task in fighting against a very strong feeling of opposition to the education of females, and we see here to-day one of the forces which is tending to break down that opposition. Here is a missionary effort being made to encourage people of this country to recognize that the education of their females is not less important than the education of men, and I hope that one of the results of the efforts of this mission will be that these little girls, whom we see before us to-day, will go out into their own homes, and by their example and by their lives show the great advantage to this country of the education of its women.

" I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all the years of this century. As far back as 1814, when the Bombay Education Society was alone in the field, this mission came forward and offered its help, and in that year opened a vernacular school for boys. In 1825, only eleven years later, it had about thirty schools and over 2,000 children in them ; and as far back as then they were turning their attention to female education. In fact, they may take this to their credit, that in female education in Bombay I believe they were actually the first in the field, as they opened the first girls' school in 1824. In 1826 they had as many as nine schools ; in 1829 they had their first boarding school ; in 1831 they found the result of their efforts was so encouraging that with the assistance they could look for, perhaps not entirely from this country, but from their own, — I mean the United States of America, — they were able to go further afield, and they moved away to Ahmednagar ; and I am glad to take this opportunity, after having visited that place, of tendering to the mission, on behalf of government, our sincere gratitude for the efforts they are making there, and particularly for the very practical line those efforts are taking. They are endeavoring to bring up the boys of the neighborhood to be proficient in some handicraft, and therefore capable of earning their livelihood in some other way than using a pen. That they are not satisfied with merely teaching boys in this school or that school, in Bombay and Ahmednagar, is shown by the fact that in Ahmednagar they have started a normal school of their own and are turning out young men who, I hope, will prove to be not only well-educated schoolmasters, but also young men of good moral and manly disposition, who are likely to have a thoroughly sound effect upon the minds and bodies of their pupils. Those are some of the facts which justify me in saying that we have good reason to be

grateful to the American Marathi Mission for what it has done in assisting this government. But our gratitude goes a good deal further than Bombay. It has to roll across the wide seas to the United States of America, and in the most public way I beg to thank those generous, public-spirited, far-seeing, and charitably minded people who have during so many years contributed towards the maintenance of the American Mission in India, and who are especially the contributors towards the purchase of this building. I take this public opportunity of conveying, on behalf of the government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India."

THE EVOLUTION OF A CHRISTIAN COLLEGE IN CHINA.¹

BY THE HON. CHESTER HOLCOMBE.

SOME twenty-five years ago a small boarding-school for boys was started by Rev. and Mrs. L. D. Chapin, missionaries of the American Board, at Tung-cho, a city of a quarter of a million inhabitants, situated about twelve miles from Peking. It was a "ragged school" in every sense of the words. The pupils were ragged in mind, body, and apparel. There was no Christian community from which they could be drawn, no Christian youth desiring instruction. Fond as are the Chinese of education for their sons, this fondness did not carry them so far that any of them were willing to trust the training of those sons to foreigners. The first two pupils secured may be taken as a type of the entire class. They were the sons of a Manchu widow who reluctantly sent them to the school rather than to see them starve. And yet those same two boys proved that even their class, the lowest in the Chinese social scale, does not furnish bad material. The elder of them remained in the school three years, when having reached the age at which Manchus are trained in archery for soldier life, he left and went into the army. The younger remained in school, became a Christian, took a theological course, and for twelve years has been an efficient, faithful, beloved preacher — the right hand of the church work at Tung-cho.

The facilities for giving instruction were meagre in the extreme. There were practically no textbooks. The translation of the Bible into the language of the people had not been completed, and only portions of the New Testament were available for biblical teaching. Aside from the Chinese classics, there was not a textbook on any subject whatever, in the whole range of Chinese literature. There were no native teachers, at least in any fair sense of that word. The native literary graduate who was placed in immediate charge of the boys was lamentably ignorant in many things and full of gross superstitions. Mr. and Mrs. Chapin could only give the odds and ends of their time to the school. They were literally overwhelmed with the cares incidental to opening a mission station. The only wonder is that Mrs. Chapin could even have found place for the school in her thoughts. Yet, exceptionally fragile and delicate as she was physically, she had pluck and courage sufficient to supply a regiment in the front of the fiercest battle. Her wonderfully loving heart gave strength to her arms, and to her, perhaps even more than to her husband, was due the exceptional success which attended the school from its very beginning. Yet it can readily be seen that those were the days of the smallest of small things, and that the Tung-cho Boarding School for Boys was at the best a very rickety contrivance.

¹ The story of Tung-cho College, prepared by Mr. Holcombe, has been issued by the American Board in a pamphlet of eight pages. Our space will permit us to give it here only in an abridged form. The full pamphlet will be furnished freely to all who apply to the Publishing Agent, C. E. Swett, 1 Somerset Street, Boston.

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At its annual meeting in 1872 the North China Mission of the American Board, after mature deliberation, came to two important conclusions. The first was that in an empire where education is so highly prized as it is in China, where in fact the primary and permanent ambition of every boy is to "*nieu shu tso kuan*" (get an education and become an official), educational work must be given a prominent place in the general plans of the mission. The second was that, owing to the lack of textbooks, the utter inefficiency and ignorance of native teachers even when they were Christian men, such educational work could only be made to produce satisfactory results by putting it directly into the hands of missionaries who should devote their entire time to it. In carrying into effect these conclusions it was decided to centre the entire educational work of the mission at two points, in the Boarding School for boys at Tung-cho and the Bridgman School for girls at Peking.

This action marked a new departure in the history of the school at Tung-cho. It gave to it a character and permanence. It made certain of the missionaries who seemed to be peculiarly fitted for the work personally responsible for the daily conduct of the school as their special line of labor, and secured for it the interest, attention, and support of the entire mission. Still more than this, it enormously broadened the field of the school. Up to this time it had been a purely local institution. The mission action broadened this field into an area more than 400 miles long and 300 miles wide, and containing not less than *forty millions* of people.

Just here a word should be said as to the character and scope of the school as determined by the mission. It was never intended to make it primarily or mainly a means for the dissemination of secular knowledge. Much as schools of that class are needed in China, it was the opinion of at least a large majority of the mission that such a line of work would not come legitimately within the scope of missionary enterprise. The foreign laborers have realized from the outset that they were in China simply and solely to initiate and organize the great work of evangelization, and that the native church, under its own trained native leaders, must carry forward that work to its completion. The object of the school, then, was to develop and prepare Christian young men for this great enterprise and for places of responsibility which a wise forecast could easily see to be opening in the near future. The course of study decided upon may be divided into three departments. Always *first* and most important, there was to be given a *thorough knowledge of the Bible*. Then came, *second*, a good knowledge of the *Chinese Classics*. This was a necessity, since without it no Chinese is respected and acknowledged among his fellows as an educated man; and, *third*, there was to be taught so much of Western knowledge, so much of what we consider to be essential to a fair education, as time and circumstances would allow.

But when the mission took direct control of the school in 1872 all these things were plans and plans only. Everything remained to be done. The entire New Testament in the language of the people was not printed till that year, and it was two years later before the Old Testament was ready. There was no suitable Chinese hymnbook. And as for textbooks in the various branches of secular education, there was not so much as a mental arithmetic in the Chinese tongue. The pupils were there and there were the teachers, but not only the education but the means of furnishing it were yet, to a large degree, to be provided. A book might be written full of interest and of amusement too, setting forth the various contrivances and makeshifts, the ingenuity and patience, and, above all, the devoted energy and faithfulness of those thus called upon to "make bricks without straw." It might tell, for example, of an old French plate-glass mirror which was changed from a rectangular to a circular form, and then, placed in a clumsy frame made by a Chinese carpenter, gave the boys their first lessons in electricity. But a brief sketch like this can only hint at the actual poverty of the school in these earlier years, and of the many lines of work to which the instructors were

forced to give their time. The boys had to be taught how to study and how to play; how to eat, how to sleep, and, sometimes, how to behave.

As might be expected among the large body of missionaries in China there are to be found many translators of eminent ability, and by these the lack of textbooks and Christian literature of all sorts has been gradually supplied. Without perhaps always intending it, they were all at work for Tung-cho, and never did a new work issue from their hands, whether it was a translation of a textbook on geology, a hymn, or some simple story for the Sunday-school, but it was at once taken possession of and added to the educational resources of the school. And thus as textbooks were prepared in mathematics, history, the sciences, and the various branches of Western knowledge, these studies were introduced. Year by year the range of education has been enlarged, the requisites for admission increased, and the required age of candidates advanced.

In the year 1873 a number of men who had been employed at different stations as preachers and assistants were sent to Tung-cho to be given more systematic instruction than could be furnished at their homes; and thus was begun a Theological Seminary, under the same control as the High School, but entirely distinct from it. Of course during the first few years the students in the Theological School were men of limited attainments, and to them only a meagre education could be given. They were already too old to start at the beginning and go through an extended course of study, even had the needed facilities been at hand. But the two schools lived, thrrove, and developed together, each helped and stimulated by the other. It is needless to say that the religious influences in the High School were always strong and positive, and that a strong Christian sentiment has always prevailed among the pupils. A weekly prayer-meeting has from the very outset been maintained by them, which in later years has become the nucleus of a Young Men's Christian Association; and the High School soon became, what had been intended from the first, a feeder for the Theological School, until, during the eight years prior to 1889, eighteen young men had gone through the prescribed courses of study in both institutions and were engaged in Christian work under direction of the mission.

For several years prior to this, there had been a strong and growing belief in the mission that the educational work should be pushed still more vigorously and to a higher point: that the Tung-cho High School should be advanced to the grade of a college, and that any further delay in action of this sort would seriously retard the general progress of mission work in every part. This belief found expression at the annual meeting of the North China Mission in May, 1889, when it was unanimously voted to enlarge the course of study in the school to the college grade and to ask funds of the American Board for the increasing work of the institution. This action on the part of the mission was laid before the Board at its Annual Meeting in New York in October, 1889, with the result that, after careful consideration, the following resolution was unanimously adopted: —

"Resolved, that this Board, recognizing with deep gratitude to Almighty God the development of its work in North China and recognizing the fact that a thoroughly educated native ministry is peculiarly essential to the permanent establishment of Christianity in a country where education and literature are held in such high esteem and reverence as is the case in this empire, most heartily approves and endorses the plans of the mission for enlarged educational work at Tung-cho, and requests its Prudential Committee to take the necessary steps for carrying these plans into effect at the earliest possible moment."

In compliance with this request the Prudential Committee, shortly after the meeting in New York, appropriated the sum of \$2,500 toward the purchase of land for a site for new buildings.

The work in the North China Mission has reached a point where a large increase in

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the number of devoted and qualified native workmen must be had, and had almost at once. The success of every branch of the work depends upon it. Economy, efficiency, and permanency of growth all demand it. This large increase *must* be secured. And hence there is not merely an urgent need, there is an *imperative demand*, for the immediate expenditure of at least *fifty thousand dollars* for the enlargement of the schools at Tung-cho, to which alone the mission can look to supply these men. Two years have passed since the action was taken in New York. The overwhelming importance of the need will admit of no longer delay. The instructors at Tung-cho, who have given their best lifeblood to this work, plead for it. The entire mission, which feels as one man the intense need, pleads for it. The native churches, which must have wise, trained native leaders for their aggressive work, plead for it. The sons of these churches, growing up in a new era when unheard-of demands are to be made upon their Christian manhood, plead for it. And China—proud, self-wise, conservative, needy China—pleads for it. *The money must be had, and had at once!*

Letters from the Missions.

North China Mission.

THE REBELLION AT THE NORTH.

OUR brethren in China still report that the political agitations have not seriously interrupted their work. Mr. Ament, writing from Peking December 17, says:—

"The recent scare has resulted seriously for our Methodist brethren east of Peking, who were ordered quite suddenly to start for Tientsin and were not allowed even the convenience of a trunk for their children's clothes. This order, it is no more than fair to say, did not result from any animosity on the part of the officials. On the contrary, it arose from their anxiety for the foreigners' safety, as the people were greatly stirred up by disquieting rumors of a descent of the rebels from the north. This uprising in the north is a symptom of the overwrought condition of the public mind.

"The scene of the rebellion is not in China proper, but beyond the Great Wall. Officials sent to these regions never seem to think they have anything else to do than to extort as much money as possible in the shortest space of time, and then return to their homes. Combined with wretched officialdom there is an old proverb (always very influential with the Chinese) which says: 'Fear not the tiger that comes from the south, but the fowl which comes from the north.' Here was

the opportunity for the discontented and a reason for the hope that their cause would be successful. So a few thousand men gathered together, embroidered a chicken's head upon their garments, and set out not only to avenge themselves of their unrighteous officials, but also to start a movement which might ultimate in a change of dynasty. Success crowned their initial efforts. They captured two cities of the third grade, and began their career by the slaughter of the innocent inhabitants, including the entire family of the magistrate, he himself making sure of his own safety by immediate flight. At the reception of this news all Peking, from the emperor down, was thrown into a fever of excitement. Nobody knew at what moment these fowl-headed rebels might be knocking at the gates of the city. The Manchu garrison got out their old matchlocks, furbished them up, and began their long-neglected military practice. The emperor sent orders to Li Hung Chang, the viceroy, and soon 4,000 of the best troops in the empire, trained by foreigners, were en route for the scene of war. As usual carts and mules and drivers were impressed, right and left, business was interfered with, and there was almost as much confusion as if we were in a state of siege. Though The Peking Gazette comes out with the announcement that two important victories

have been gained over the rebels, Mr. Parker, the London mission agent in that region, reports that nothing decisive has taken place as yet. The soldiers are gathering from different places, and without doubt this little disturbance will be speedily quelled. These men, armed only with the old flintlocks of the country, can do nothing against troops armed with foreign guns, unless, as is feared by some, the troops join the rebels. The friendly attitude of the government to foreigners is by no means popular with the people of the provinces of Hunan and Anhui, from which these soldiers come. But the excitement is largely past now and there has been no interference with our usual work."

A CHRISTIAN MANCHU.

"As to the city of Peking, the work goes on about as usual, with very little of interest to report. The North Church, in my charge, has been afflicted in the loss of three of its members, two of whom were the best men we had. By this loss by death our little church is greatly weakened. One of these was a Manchu, who gave freely the best of his time and energies to the work of aiding the church. Like most of the Manchus, he had always lived an indolent sort of life, drawing his monthly stipend from the emperor, but doing nothing of any value to himself or any one else. It was delightful to observe even the intellectual change which came over this man after he started in the Christian life. His mind awakened and reached out after truth wherever it could be found. Belonging to a large family who opposed him first and last in his Christian purpose, especially his wife, he held on firm to the end, oftentimes greatly excited over his persecutions, but never shaken in his purpose. It was doubtless a paralytic stroke which took him off, as he is reported to have fallen on entering his gateway, and having just strength left to creep to his bed and die. His heathen friends rushed his funeral through in the usual fashion, and he was ready to be carried out to burial before the Christians

knew what was going on. It was then too late to do anything. The preacher at the chapel, as I was absent on a tour, called the few brethren together and they held a little memorial service. In the city this year, perhaps owing to the many rumors, more from our numbers have gone into the other world than have been gathered in from the outside. The spirit of unrest is in the air and the people find it difficult to give their minds to any one thing. However, our helpers seem to hold on cheerfully, and I trust the near future will witness a change."

THE OUT-STATIONS AT LIANG HSIANG AND CHO-CHOU.

"I am glad that I can report more cheering news from out-stations. In Liang Hsiang, where we had our ingathering last spring, I was delighted to find the people and their native preacher working together most harmoniously. It has been a work of no small difficulty to hold so large a number of new converts together and keep them in working order. They have made marked advancement during the year, especially in the line of caring for their own church interests. Their contributions have flowed in steadily and they have taken up some of the burden of their own support. Benches have been made, a fence built around the little rented premises, and now they are negotiating for the renewal of the lease of the building used for church and school purposes. The school for boys has largely increased in numbers, and the girls continue to study with the wife of the preacher. Several women seem to have had a genuine spiritual and intellectual awakening and are eager for study. Christianity produces its most lovely fruits among the women and children of China. Condemned to a life of toil, and deprived of those influences which fill heart and home with joy, the life of the average Chinese woman had not one feature to enliven the shadows or make the future bright. But Christianity gives them an object in life and fills their dark homes with the glorious hopes of the Christian. The truths

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which so many of us hold so lightly and defend so feebly are to them the very breath of their existence, and without these Christianity has no meaning to them. It becomes more than a mere system of morals. It is life and immortality. The young preacher is also developing in a way that bodes well for the future.

"In the city of Cho-chou, where commodious premises were purchased about a year ago, we are able to see now, as never before, the results of the work of past years. The friendliness of the people is indicated by the facts that the day-school was started at their earnest solicitation and that the scholars were introduced to their teacher by an outsider who had no special object to attain by so doing."

A NOTABLE CONVERT.

"The teacher of this school, baptized only four days ago, is worthy of a little notice. He is a member of a family which has long been in official life. His eldest brother was chief Literary officer for this district, and had begun a most promising career when he was suddenly struck down by death. This was a terrible blow to this young man, who was affected by it in more ways than one. It threw him out of employment and took away his main hope of promotion. After that, one misfortune followed rapidly on the footsteps of another until even his friends withdrew from his society, saying that an evil demon was pursuing him. He was advised as a last resort to retire from the world and take to reading Buddhist scripture and burning incense to the gods. This he did most faithfully for three years, in the meantime spending all his money in buying books and in the support of his family. At this juncture our chapel was opened, to which he came and, learning of Christ, for the first time in years found peace in his soul. On coming into the light his first thought was to get rid of the four bronze idols to which he had prayed and offered incense during those three weary years. He could have sold them for money, which he sorely

needed. But he could not bring himself to take gain from what might be an injury to some one else. He thought of burying them, but then he feared others might dig them up and they still go on doing their bewildering work. He finally decided to present them to the foreign pastor, who, he was sure, would not be injured by looking at them, and who might put them to good use by having them melted down. They were not melted down, but stand around in various obscure parts of our home, reminders to us at least that the Lord is still with us and is working in the hearts of this people. Last Sabbath he and his wife, a most intelligent young woman and able to read, were baptized and received into the church. He is a relative of the present magistrate in Cho-chou and has free access to his office. So anxious was he for the Christian instruction of his son that he sent him to the Tung-cho School, two days' journey, without waiting to see his pastor, and also had his little girl sent to the Bridgeman School in Peking. He throws his whole soul into his profession and no amount of ridicule can shake his constancy. He says he never knew before the depths of iniquity in the hearts of the literary men of China. He is a firm believer in the doctrine of the depravity of the human heart and the complete insufficiency of Confucianism to make men better. He made no application for employment, but he seemed to us to be just the providential man to take up the school which we wished to establish. On Sabbath day, December 13, three persons were baptized and eight men were received on probation. It seemed best to defer their baptism for a while. The outlook for this out-station is most encouraging, and we could wish that more frequent visits might be made there."

Japan Mission.

RELIEF AND EVANGELISTIC WORK.

MR. PETTEE, of Okayama, just before Christmas, passed through the region desolated by the earthquake and sends a

report of what he had seen. His letter is quite in line with the "Appeal for Ogaki," made by the members of the Evangelistic Committee of Kyōto, which is printed on another page. Among the impressions received by Mr. Pettee during his visit are the following:—

"*1. As to the extent of the devastation.* It cannot be realized without being seen. Those two fair prefectures, Aichi and Gifu, were pretty thoroughly devastated. The wide wreckage is one immense scar on the face of Central Japan. One rides for miles and hours over that broad plain seeing little but the ruins of fire and shock. Even the buildings left standing are held up by props, and leaning houses—if not pillars—are a common sight; great iron bridges wrenched out of shape, dikes badly broken, and in one place at least the railroad track looking like a pair of parallel corkscrews. That great plain was one of the most intensely bigoted Buddhistic regions in Japan, and Buddhism is a heavy loser by the catastrophe. It is said that those two provinces annually contributed to the Kyōto temples at least \$140,000. In one city alone only three out of twenty-five temples remain uninjured, and one third of the 700 in the province are destroyed. The most terrible single incident occurred in one of these temples. A service was in progress. The preacher had just begun his sermon when the shock came and the building fell killing over 100 people. I was told on the spot that only two persons of the whole audience escaped alive. One priest told me his temple would not be rebuilt, as there was not a single believer left. The only injury sustained by another large temple was the pulling of one beam from its support at one end, yet the old priest said its repairing would cost \$250.

"*2. The enterprise, recuperative power, and unfailing good-nature of the Japanese amaze me.* Building goes on apace. Almost every one is now *hutted*, but in such miserable quarters that after a winter's exposure many are sure to fall victims to the dreaded typhus, which doctors prophesy for next spring.

"*3. Relief work and its results.* Contributions have been prompt and generous, including the gift of scores of thousands of dollars from Japanese and foreigners and a liberal grant of over \$2,000,000 from the government. So indiscriminate has been some of the giving that beggars are multiplying rapidly. The passing of a blue-eyed stranger through one of those villages results in row of women and children by the roadside with hands extended for a few pennies. The injured tear open their wounds again and again that they may the more effectively appeal for charity. Much help will still be needed, but it should be given with the greatest care. Even the police are deceived at times.

"This broadside of charity has unquestionably done more than tons of tracts and bombs toward opening the eyes and hearts of that intensely conservative section. So strong was the prejudice of the people that it interfered at first with the work of even the Red Cross Society. But pure charity breaks down all opposition. In some cases even Buddhist priests have gone to their hated rivals for assistance. Never again will a foreigner or a Christian seem to those ignorant folk as he did before. At one village a Christian meeting was advertised for the night before the earthquake. The priests sent word to the missionaries not to come, as they should break up the meeting if any were held. The great shock came; the priests all fled; Christians moved in with nurses and doctors, and now there are earnest inquirers. I met a Christian nurse and a Bible-woman who said they had experienced great joy in their arduous work. For more than a week they had worked, on call both night and day, had had no leisure for even a bath, their own bodies and clothing were soiled and they were very weary, but their cup of joy was full. One missionary, who had given nearly all his time for six weeks to simple relief work, told me that that day for the first time in it all he had held a religious meeting after dispensing money and clothing. He waited till invited by the people, and at last the invitation had come. That is the spirit in

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which Christian work should be carried on at the present time.

"4. *The duty of our mission in this crisis.* Dr. Berry, with a staff of helpers, was early on the ground, and the work of that Doshisha Relief Corps made a profound impression on the people. Others of the mission have visited the field. Superintendent Ishii, of the Okayama Orphanage, immediately set a large number of young people at work raising funds and looking for orphans. He took forty-one of those waifs made by the earthquake to Okayama; and now at the urgent solicitation of the people of that section has opened a branch asylum at Nagoya. This work is unsectarian; but, owing to our personal relations to it, it opens a door for us to enter. Churches and individuals have lent a generous hand in various ways. The mission informally has appointed a committee to receive and disburse any relief funds sent from America and superintend charity and evangelistic work in the region of Ogaki, where we are peculiarly called to labor. It is not thought best to make a special appeal, but all are in hopes that without such appeal a few scores or hundreds of dollars may be received, which will be put to a discreet use.

"Misses Barrows and Talcott have volunteered most generously to spend their Christmas holidays in this region, and a small force of Japanese nurses and Bible-women will accompany them. These should have a little money placed at their disposal, and all their expenses should be met by special gifts, so as not to draw upon the regular station allowances. It is hoped the way will open for the placing of two or three evangelists permanently in that province.

"It is a call, and an emergency call. Other missions are rising to the occasion and doing their part. There is the utmost harmony and union of effort; no clashing or narrow denominational rivalry. Not much is needed to enable us to fall into line and strike a telling blow for the broad cause of Christian missions. Only a little, but that little now."

KUMAMOTO AND KIUSHIU.

Mr. Orramel Gulick writes from Kumamoto, December 24:—

"A cause for gratitude and a substantial evidence of advance are found in the facts that our Christians in this time of contributing to the earthquake sufferers have rallied their forces and are erecting a church building for themselves at a cost of \$600 or \$700, the larger part of which they have raised among themselves. The new building will seat about 300 persons, and will be a great advance upon the small, dark, and poorly adapted house for which they have paid about \$70 rent the past year. Such a building as they will now have, humble though it may be, will be a point around which the church life and work will gather. The location is central and in the best part of the city.

"On the ninth of October Mr. Clark, Mrs. Gulick, and myself set off for a tour to Hyuga, from which Mrs. Gulick and myself returned to Kumamoto in the early days of November, having visited every point at which we have work in Hyuga, Satsuma, and Southern Higo. Several companies of believers are without a stated evangelist, and of course the advance is but small at such points; though in two of these places leading laymen are doing well in holding Bible readings and Sabbath-schools. There are very interesting companies of Christians in Hyuga, at Takanabe and Miyazaki. And there are eight or ten enlightened Christian men in the province of Hyuga who are prepared most warmly to welcome Mr. Clark and family to their midst.

"Mr. Clark seemed much pleased, as he certainly had reason to be, with the cordial reception that he received from the good people of Hyuga. He has now for two months been seeking to secure a Hyuga residence passport for himself and family, as yet without avail. Perhaps he will be compelled to take a simple traveling passport such as I have, and which compels me to return to a treaty port every three months."

SENDAI.—THE TOKWA SCHOOL.

Changes occur rapidly in Japan, and not seldom a bright sky is speedily overclouded. The school at Sendai called the Tokwa, which started so prosperously some five years ago, and was for a time regarded with such favor by the people, was suspended early in December owing to the decision of the Provincial Assembly to establish a new school at the public expense, thus covering the field that the Tokwa occupied. There was a long and warm debate in the Assembly over the question of establishing this new school. It was clearly understood that if it were established the native instructors, as well as their foreign missionary assistants, would withdraw from the Tokwa. Nothing was said in the debate against Christianity, though a feeling of antagonism to the Christian faith had probably something to do with the decision. Two letters from Mr. W. W. Curtis, one written December 14, and the other December 27, illustrate the swiftness with which the outlook has changed. At the first date Mr. Curtis, after describing the action of the Provincial Assembly, says:

"There are a good many sore hearts over the result in Sendai, and the feeling is strong, though not very wide, that a great mistake has been made; yet the friends of the Tokwa feel that since the Assembly has decided in favor of a public school the only right way for the Tokwa is to withdraw from the field. The teachers were unanimous in the opinion that the sooner this were done the better for all concerned. The Japanese teachers, therefore, resigned in a body, and your missionaries, who since last summer have simply helped from outside, declined to have further connection with the school. To-day all met for the last time in the chapel: this morning, to announce to the scholars, to the most of whom it came all unexpectedly, like an earthquake shock, that the school is to be no more; and again in the afternoon for a farewell sociable.

"During the term which was just drawing to a close the school has been very

prosperous, its numbers larger than ever before and the work done most satisfactory. We have been rejoicing over the organization among the students of a Christian club of earnest workers, and the prospect of Christian work in school was most encouraging. We ask ourselves what the sudden closing of this open door of opportunity means. We cannot answer the question as yet. We are still enveloped in the dust and smoke of the catastrophe and cannot see clearly.

"We cannot think it was a mistake—our coming here—the starting of this school, nor even this sudden ending of the school. We must wait and look for 'the new and greater miracle' which we are assured is the divine Master's way of answering the prayers of those who trust in him. Our Christian teachers in the school seem to think it means a chance for them to take hold of more direct evangelistic work in this region, and if it be so we must soon be asking for money for this enlarged work. We trust it means a better opportunity for evangelistic work to us also.

"As I look back over the five years in which we have been permitted to labor in and through this school; and then a little further back to the time when the sainted Neesima lay upon his bed of sickness at Clifton Springs, forbidden to read or write but not to think and pray, and remember how his soul went out in yearning desire and entreaty for a school here in Sendai, and how the way was opened as by special providence for its founding when he came back to Japan; and then look down again over these five years up to the present moment—I, for one, feel sure that God's hand has been in it all, and it has not been a mistake."

THE SCHOOL REOPENED.

Writing on December 27, Mr. Curtis reports most unexpectedly that the school has been temporarily resumed. It seems the students and numbers of the people are most unwilling to have it die. But the action of the Provincial Assembly, in connection with the apathy of the trustees

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as a whole, left no other course open than resignation on the part of the teachers and their missionary assistants. Mr. Curtis says:—

"The course taken helped put the matter in the right light; it was seen that a good school had been closed because those who were carrying it on had not been properly supported in their work.

"The faculty were urged to take back their resignations, but their acceptance was insisted upon, with assurance that there would be no further relations with the trustees as a body. However, for the sake of the students, whose plans for study had been so suddenly suspended, and in the interests of peace and harmony in the city, we teachers finally consented, at the request of the students, to go on with the school three months more, provided the management should be wholly given over into the hands of those who have been active friends of the school.

"The trustees have made over the school to Mayor Endo as a representative of its friends. He had been most prominent and most active in its interests in the recent Assembly discussions, being president of that body as well as of the board of trustees. At his entreaty, and to the joy of the students, the school was resumed last week, and will go on until next April, when it is expected to end.

"But Japan is the land of surprises, and never was there greater uncertainty as to what the morrow may bring than there is to-day. Parliament has just been dissolved. Treaty revision is being talked of as one of the possibilities of the near future. What changes may come within the next few months it is useless to predict. This parliament voted to abolish the government college in Sendai, and one other of the five in the country, and the next parliament is very likely to repeal the action. It is *possible* that there will be a strong reaction in favor of this private school which has done good work in Sendai. If the school could be put upon just the right basis, it would be greatly to the advantage of our mission work and of the Kumi-ai churches to have it go on.

Neesima's plans and prayers might be fully realized. But before we could consent to have anything further to do with it we should want to be sure of its being on the right basis."

Mission to Mexico.

CONVERTS.

MR. WRIGHT, of Ciudad Juarez, writes:

"You will perhaps remember that on the trip that I made with Mr. Olds, last June, eleven persons gave us their names in el Rancho de Refugio as desiring to be received to the church. Four of those persons are here now, having come to this place on business, and yesterday were received as members of this church. A few of the others have not given good proof of their sincerity, or rather have given proof of lack of full understanding of the principles of true Christianity. This is not to be wondered at when we remember that they have never heard more than half a dozen sermons, and have not had the advantage of visits and instructions from either missionary or native helper. Three more there have been faithful, and are patiently but anxiously awaiting for the coming of a minister to receive them in the church and to give them more instruction in the Word of God. They have borne bitter persecution bravely, and seem to be very sincere."

Mission to Austria.

PROMISING ACQUISITION.

MR. PORTER, shortly after his arrival at Prague, wrote of his great joy at meeting his former pastor, Mr. Clark, whom he had not seen for nineteen years, with whom he is now to be associated in missionary work. Of a communion service which was held early in December, Mr. Porter writes:—

"The hall was packed to its utmost and the air was stifling before the service began. The hall is far too small for the growing work in this beautiful suburb. We must move soon, and this house can

be sold at quite an advance over the purchasing price when the Betanie Society took legal possession. Mr. Clark preached a sermon that was listened to with deep interest. Then four were received to membership, among them two young lawyers, whose coming means for them a sort of losing caste and for us the reception of the first fully educated men. We have those who after they came in have been trained and educated, but here are two young men ready to lead meetings and desirous of books that will give them a deeper knowledge of God's Word and more power in witnessing for him. I anticipate finding in them pleasant companions, and such are by no means easy to find here.

"Our love-feast—the annual coming together of the members of all the churches, so far as it is possible—occurred at the mother church in Prague, December 8. There were short addresses, a general good time, and the sale of all sorts of things, the proceeds of which are to help the cause of missions in China. Notwithstanding the poverty of the people quite a handsome sum will leave priest-ridden, downtrodden Bohemia to carry the light to even darker fields. Had it not been for the hum of a strange language, and tables loaded with what were to me rather strange-looking wares for a missionary collection, I might easily have imagined myself in America."

Zulu Mission.

DEATH OF YONA.

YONA is the young Zulu woman whose history is given in brief in the *Missionary Herald* for February, 1890, page 38. Trained under the care of Mr. and Mrs. Bridgman at Umzumbe, she returned there after the death of her husband in Matabeleland, and was engaged in Christian work when seized with a fever. She died on the morning of December 10. Mr. Bridgman writes:—

"All that the sympathetic hands of Mrs. Bridgman, Mrs. Bunker, and Mrs. Ransom could do, was done for her, as

if to a daughter. But the fever raged on unabated. Her mind was unclouded till the last three or four days, when she had intervals of delirium. We all feel that a good and noble Christian woman has gone to her Saviour. She and her husband, Umcitwa, were the first foreign missionaries from the Zulus to the Zulu-speaking Matabele people, 1,000 miles inland. She was a graduate of Umzumbe Home, and had always been as a daughter to us. She was foremost and far away ahead of most of the Christian Zulus in her grasp and acceptance of spiritual things, and against her not a breath of ill-repute was ever lodged. Our loss and the loss of her presence in 'the Home' among the girls, and her influence in the church, over men as well as women, seem to our human eyes irreparable. But 'the Lord seeth not as man seeth.' A beautiful feature of Yona's character was her complete unselfishness and modest, humble walk. The gewgaws of fashionable dress and finery, which so attract most Zulu girls and women, had no influence over her. Her sympathy with the missionaries to 'root out' of the band of believers all superstitious customs and immoral ways was most abiding and helpful. Her work in person is finished, but her sweet memory will ever remain 'a song' in the hearts of all who knew her. One only daughter, Amy, now an orphan, five years old, remains."

INQUIRERS' CLASS.

Miss Hance, who, with Miss McCornack, is "holding the fort" at Esidumbini, was seriously injured not long since by an attack of an animal on the place. She was only saved by the courage of a Zulu girl, who seized the cow by the horns and released Miss Hance from her perilous position. Under date of November 12 Miss Hance writes from Esidumbini:—

"There have been many things to try us here, but I am thankful to say there are not as many as last year. Things are getting more settled and there is more unity of feeling amongst the people and less quarreling. There continues to be a

quiet, earnest seeking after the light, from the kraal as well as from the station people. You asked me to tell you about the inquirers' classes. On Tuesday morning at daylight the bell rings and people come from all directions; some from three or four miles away. I go into the parlor, and as soon as they get together they come in and sit all about me on the floor. After praying, I ask them to tell me for a few moments anything that they can think of that they have learned of Bible truths. After that I give them a new lesson and ask any one to pray who would like to do so. I always allow them to ask any question or speak if they wish. Sometimes we drift into very personal talks for a few minutes. I feel that many of their hearts are growing in faith and courage. In the afternoon Miss McCornack has a very interesting inquirers' class of boys and girls, conducted in much the same way. There are also many other Bible classes and meetings that the inquirers attend. A number of those who are in my class cannot join the church at present on account of polygamy and other heathen customs that are difficult to escape from. When we have done what we can, we must trust God to do with the work as he will. It is often very hard to know how to advise about such difficulties.

"At last we have a native pastor. If you knew all about our need and our difficulty in getting him, I trust you would feel as we do that he is a direct gift from God to this people. He is said to be the best native preacher in our mission. He is very unassuming, educated, intelligent, and an earnest Christian, whole-hearted in his work for the Master. For the last six months we have continually worked and prayed to get a helper for this station, and so have many other friends both in this land and in America. It seems impossible for us to get on without a native pastor. But how to make the people feel this need and do what they could to help him to come was not a very easy task. But step by step we urged them on, until they sent a cordial letter asking for Umsakwendhlu to come, promising to build him

a house; to pay some of his expenses in coming here, and give at least one-half of his salary."

AN INSTALLATION.

Of the commencement of this pastor's work, Miss Hance gives the following interesting account: —

"If I tell you of the 'Installation,' I trust that, under the circumstances, you will not think it unorthodox. There was not one of our missionaries who could come. We hoped that Mr. Goodenough would be here, but in the morning we got a letter from him to say that he was very sorry, but it would be impossible for him to leave home. There was not a native man in the church who could be of much help in conducting such a service and make a pleasant welcome to the new pastor. As there was no other way, I had to do it myself. I asked the oldest man in the church to sit upon the platform with me. He cannot read, but he is a good old man. He had on his best coat and did his very best to rise to the occasion. We asked the new pastor to sit up there with us. There was a very large congregation. People came from far and near. To add to the embarrassing position that I was in, four Swedish missionaries, two ladies and two gentlemen, came just before the service. I could not ask them to help, as they did not know enough Zulu and only a little English. But I felt that God helped me to introduce our new pastor to the people, and to give them a little charge as to their relations and duty to him. After we had read the 'love chapter,' in First Corinthians, and prayed, the old man made a little speech of welcome, which was followed by a number of speeches from men and women. I called upon three old heathen chief men, who responded very heartily in words of welcome. A number of prayers were offered between the speeches, and the young people and children sang very sweetly five or six times. At the close the pastor made a touching and earnest speech. After the meeting the church members all came to our house to lunch with the pastor and his

wife. We trust that our friends will often pray that this native pastor may be a great help and blessing to the work here."

West Central African Mission.

AFFAIRS AT BAILUNDU.

A DELAYED mail from this mission reached the Missionary Rooms January 23; most of the letters were written in October last. We are sorry to have to report that Mr. and Mrs Cotton are on their way to America; Mr. Cotton having suffered so severely in health that it was a unanimous opinion of the mission that he would be unable to reside in this portion of Africa. Mr. Currie is also probably on his way to the United States for needed rest. He was detained at Benguella by sickness, from which, at last accounts, he was recovering. Mr Woodside reports that the king of Bailundu was about to go to war once more. Mr. Woodside had visited the king, who had promised him that he would not hinder any of his men from serving as carriers, but the men afterward reported that the king commanded them not to go. Mr. Woodside visited the king again, and he made very fair promises and seems to have fulfilled these promises in allowing carriers to take Mr. and Mrs. Cotton and Mr. Currie to the coast. Mr. Stover has just finished the translation into Umbundu of the Gospel of Matthew. A perplexing question has arisen as to furnishing employment to the young men who wish to come to school. Mr. Stover writes:—

"There are many who would come if we could only give them work. We do not think it a good plan to keep them here in idleness, even if their friends were willing to support them, which is by no means the case. A few weeks ago a young man came here to attend school whose brother is one of our most bitter opposers. He has married two of the girls who were in school, and would marry the whole school, I have no doubt, if in that way he could get the girls away. The

father of these young men is eligible to the throne, with strong probabilities of being the next king; but as he forms his judgment from his older son's representations, he of course is also opposed to our work. What can such a young man do? Nothing, but go the way of all the others, unless we can put him into the way of earning his living while he is in school.

"By the time this reaches you, you can think of the school as going on in its new home, the memorial school building. The boys are doing nearly all the work. Some of the finishing touches, such as whitewashing, etc., will have to be left for the present, as they cannot be so well done in the rainy season; but the substantial part of the building will be finished, I think I am safe in saying, in a month.

"I have lately started another pair of boys at evangelistic work at the villages. That makes three groups now being visited every Sabbath by the members of the church. I meet those who go out every Saturday evening for preparation for the coming Sabbath. I hope to be able to go out with them occasionally."

AFRICAN SCENERY.

Mrs. Webster, who in September visited the stations at Kamondongo and Chisamba, gives an interesting account of the scenes through which they passed on the journey to Bihé:—

"I will try and tell you a little about the beauty of the woods at the time we were traveling. At that season the trees and shrubs were just coming out in their fresh foliage: but it is by no means all green. There is every shade of red, green, and brown you can imagine, and flowers are everywhere. The woods look much as the woods do at home in the fall. Some of the leaves are smooth and glossy in appearance, some soft and waxy, some velvety, and some look like silk and satin. The small fine leaves at a little distance look like silk floss. But their chief beauty lies in their position; when they first come out they all droop. Now imagine, if you can, those beautiful leaves in all shades of red, green, and brown, in a drooping posi-

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tion, swaying back and forth in the gentle breeze or tossed in the air by a strong wind, and you have an idea of what the African woods look like in springtime and how beautiful they are. It was a perfect delight to me to ride day after day through the woods and across the grassy plains and watch the changing beauty all around me. And when as night came we took our camp-chairs and sat around the campfire and enjoyed the lovely moonlight. I often found myself repeating, 'The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge,' etc. This is a beautiful country, but amid the beauty there is so much darkness and sin! I often try to think what this country would be if it were inhabited by a Christianized and civilized people.

"There is another point of interest on this journey. There is a great tract of prairie country called the Mbuluvulu, about twenty miles from Kamondongo. It is so much like Dakota prairie that could I have gone off by myself where there were no black faces around me I could easily have imagined myself back again in Dakota. At the point we crossed, it is about seven miles wide, but at some places it is fully fifteen miles wide. It took an hour and forty-five minutes to cross. That is faster than the average rate of travel the average being three miles an hour; but on the flat, level plains they travel very fast. Deer of several species and buffalo abound, though there were none to be seen the day we crossed."

KAMONDONGO.

Miss Bell reports, October 22, that the schools vary considerably in attendance, the boys' school numbering only twenty-four, and the girls' school thirteen. They were greatly interrupted for a while on account of the prevalence of smallpox. Miss Bell says that the girls have not yet learned to plan their work so that their meal-pounding will not interfere with school. Mrs. Webster writes as follows of her visit at this station:—

"On our arrival at Kamondongo we found the friends all very well. Kamondongo is nicely located on a rise of ground commanding a good view of the surrounding country. There is a good population, though not large, within easy reach of the station. At the time I came, and for several weeks, the work was interrupted on account of smallpox, which prevails all over the country. Many of the boys have never had it, and they thought best, on their account to put the village in quarantine. Now Dr. Clowe thinks the danger is past, and the village people are allowed to come back again. Yesterday several from the villages attended the morning service. The schools have opened again.

"Kamondongo has done, and is doing, a good work, but you know they have always been short of workers. And they feel this more than ever since Mrs. Sanders has gone. She was a host in herself. Miss Bell teaches both the boys' and girls' schools. She meets with the girls at 6 A.M., and with the boys at 1.30 P.M. It is a great deal for her to undertake with all her other work."

CHISAMBA.

Mrs. Webster gives the following report of her visit at this station:—

"I have been to Chisamba and spent three weeks with the friends there. The station is finely located in the midst of a densely populated district. Within ten or fifteen minutes' walk of the mission compound fifteen villages can be seen. Half an hour off there are a great many more, and a little farther off still more. That part of Bihé is densely populated, and we ought to have half a dozen stations instead of one. Mr. Currie has done a great deal of work, including much building, draining, gardening, etc.; nor has the other work been neglected. They have a school of thirty boys, twelve of whom they think are truly Christian boys. Their Sunday services were largely attended, and I was pleased to see that a large proportion of them were men and women past middle life. Miss Clarke finds plenty of work to do. She has taken the boys'

school, and expects soon to open a girls' school. She also visits the villages, and holds a prayer-meeting Sunday afternoon with the women."

Mr. Lee also writes of the work at Chisamba :—

" Taking all things into consideration we have reason to feel greatly pleased and deeply thankful at the progress made by this station. The school, under Miss Clarke's skilful management, is doing well. Our Sunday congregations more than fill the building we have to use as a church, and many have to be satisfied with crowding around the one door and solitary window. How we do wish we had means enough to build a house large enough to hold them all! But then perhaps we shall not need a larger building for some time to come, because of Mr. Currie's absence. There is almost a certainty of our having a diminished congregation after Mr. Currie goes, for I cannot address the people in anything like so interesting or instructive a style as he can. My year at the coast was almost entirely lost as far as my acquiring Umbundu went."

Miss Clarke, according to the plan made when she went to the mission, has now gone on to Chisamba, and is greatly pleased with the outlook. She reports that two of the young men of Chisamba were sent to Bailandu to conduct her to that station, and that she never had more thoughtful attention given to her comfort than was given by these young Bihéans. She writes :—

" I cannot tell you what a hearty reception I met with from the villagers. It was too hearty, overwhelmingly so. They would crowd the house until it would hold no more. Then the people outside would request me to come outside so that they too might see me. Any conversation carried on was listened to with rapt attention, and chance remarks were greeted with cries of '*Ewa, ewa*' (Good, good)! In compliance with a special request I unbraided my hair and showed it to them, then allowed one of the women, who looked clean and rather superior, to braid it again. But I did not forget to give

them the 'gospel in song,' and talk to them a little, though I was too tired to say much. Even while I ate, the curious crowd watched each mouthful and commented upon every action.

" I find it true, as reported, that there are here villages, villages everywhere. I have gone out a good deal to see them, with a view to starting a girls' school as soon as possible. There are grand possibilities before us for a good and extensive work in the name of our Master and Lord. Pray for us unceasingly that we may faithfully do everything that comes to hand, whether small or great."

Central Turkey Mission.

YOUNG MEN'S CHRISTIAN ASSOCIATION
WORK AT AINTAB.

PRESIDENT FULLER writes from Aintab
December 17 :—

" Mr. Wishard, Secretary of the Inter-collegiate Y. M. C. A. of America, accompanied by his wife, and Mr. W. H. Grant, of Philadelphia, a member of, and specially interesting himself in, the Y. P. S. C. E., and Rev. Mr. Barton, of the Eastern Turkey Mission, who accompanied them here *via* Marash from Harpoot, have just been spending a week with us. The time of their stay was filled with a series of meetings, both in the college and city, which were very largely attended and awakened a very deep and hopeful interest in all forms of Christian work. Mr. Wishard gave most of his time to the two Christian Associations in the college and city. The new college schoolroom, which, still only half-furnished, was just ready to occupy, was fittingly consecrated to Bible study, prayer, and Christian work. The city Association also dedicated its new rooms, the munificent gift of a member of the Second Church. This is, as Mr. Wishard assured us, the first building in Asia Minor erected for Y. M. C. A. work. Mrs. Wishard addressed large meetings of women, and Mr. Grant assisted in the college meetings and held special meetings with the students of the city schools, in

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explanation of the work of the Y. P. S. C. E., two societies of which had already been formed and were in successful operation here. Mr. Barton spoke to the students of the college, and also addressed a large union meeting of the churches, specially called on Sunday noon at the First Church, in which he gave a deeply interesting account of the mission work

in Koordistan, of which he has charge and to which the churches here have been regularly contributing every month ever since the great revival of three years ago. On the whole this week of meetings has been a time of great spiritual enjoyment and blessing, and gives us a strong and helpful impulse toward the special work planned for the new year."

Notes from the Wide Field.

AFRICA.

THE NEW LOVEDALE.—In our last number we reported that Dr. Stewart and his caravan had started from Mombasa on the nineteenth of September last, and were well on their way inland. Since then, from a communication of Professor Lindsay in *The Free Church of Scotland Monthly*, we learn that the caravan had a most serious time in passing through the Taro desert, a waterless region northwest of Mombasa. The sufferings of the caravan from thirst were intense. Dr. Stewart writes that after two days' march through this waterless region they were alarmed at not finding a stream where one was expected. All the water they found was two half-calabashes, not fit to wash a home floor with, swarming with tadpoles an inch long. The next day at eleven o'clock they secured enough to give each man half a teacup full, and at two o'clock enough more to give nearly a quart to each man. On the ninth of October the caravan reached the river Tzaro, 130 miles northwest from Mombasa, where they found a flowing stream, which was "a glorious sight." The course of the march was changed somewhat, passing along the Sabaki River to the Kibwezi River. Here Kilundu was the chief man, and here it was decided to establish the station where the New Lovedale shall be built. Dr. Stewart writes October 28: "We have got 250 trees cut for posts." The population is not dense, but the site is believed to be healthy and easy of access. The position is east of north from Kiliima-Njaro, the peak of which, covered with snow, can be seen from Kilundu's.

THE ATROCITIES OF THE SLAVE-TRADE.—At the recent meeting of the African Society at Cologne details were given of frightful cruelties in connection with marauding expeditions in Marunji and Kizabi in which numberless victims were slain. Attempts were made to march the captives to Kirando, and on the way great numbers of old women and children were drowned. The haste in which the march was made led to the complete exhaustion of many who formed a part of the caravan, and twenty or thirty, and sometimes even fifty, were daily killed. But in spite of all this it is said that 2,000 slaves arrived at Kirando in one day.

THE FRENCH MISSION ON THE ZAMBESI.—The Sefula station of the Zambesi Mission was in great danger and trial at the last dates. Under date of June 16, 1891, M. Coillard wrote the *Journal des Missions-Evangéliques*: "Recent events confirm me in the conviction that the treaty made last year with the South Africa Company was the plank of safety, as much for the nation as for the chief, Lewanika, himself. But to-day we are alone in our opinion. Our adversaries, who pose as champions and saviors of their nation, represent things very differently. Insinuations, false light thrown upon facts, and calumnies have found in the suspicious, excitable, and vindictive nature of our poor Barotse a fertile soil. The king understands me; he is incapable of doing me the least harm, but he is still more incapable of protecting me.

He trembles for himself. . . . There has existed for some time a spirit of discontent which bodes no good. Lewanika knows it, but that does not hinder his doing everything to irritate instead of conciliate his people. These days all our neighborhood is in confusion. A panic has seized everybody and the villages are deserted. They strangle men by wholesale — not so as to cause death but a prolonged fainting-fit of the victim." July 27, M. Coillard adds: "One would say we have lost ground. Lewanika is not always amiable even with us, and we need a great deal of prudence and charity in order to maintain a good understanding between us." But the brave missionary closes with the words: "Sorrowful, yet always rejoicing."

DEATH OF THE BASUTO KING. — News has recently reached Paris of the death, on the twentieth of November, 1891, of Letsie, the great chief of Basutoland, at the age of eighty-three. He was the son of the chief, Moshesh, and was sent by his father in 1833 to the frontiers of his country to receive the pioneer missionaries of the French Protestant Church. He has thus been for fifty-eight years familiar with those noble men who have taught and *lived* the gospel among the Basutos. But he has never yielded to its call. Duplicity and selfishness characterized his political life, and his private life was an incarnation of paganism. The number of his wives was legion; they were reckoned by the hundreds; and up to the last he was always adding to the list. When sick, Letsie had times of remorse, of good resolutions, and of sobriety, but with returning health he again plunged into his former excesses.

M. Dieterlen, one of the French mission, writes that, "whether in consequence of his habitual unbelief or from annoyance at the solicitations of those who were not his missionaries" (Roman Catholics and English churchmen who came to seek his conversion), he did not in his last days "pronounce the words of repentance and faith. Sometimes he reassured himself by saying that he had welcomed the first missionaries and had never abandoned them, and wept while he declared that it was his sins, especially polygamy, which had hardened him and kept out the grace of God." And on the day of his death when M. Mabille told him that there was yet pardon if he would ask it of God with humility and faith, "he answered by a prolonged pressure of the hand, the only way that remained to him of expressing the feelings of his heart."

His eldest son, Lerotholi, succeeds him as supreme chief; but some of the family refuse to submit to his authority, and civil war may result.

A SERIOUS REVERSE IN NYASALAND. — The British Commissioner in Central Africa, Mr. H. H. Johnston, in command of the forces employed in suppressing the slave-trade on both sides of the lake, after a series of successful engagements with the slave-traders, met a serious reverse, in which Captain Maguire, of the African Lakes Company's steamer *Domira*, with some of his men, was drowned. Two of Makanjira's dhows had been destroyed and a large slave caravan had been prevented from crossing the lake. After the captain's death Makanjira's people proposed peace, and, deceived by this promise, the chief engineer of the *Domira* and some of his men went on shore and were immediately killed. These facts indicate the seriousness of the conflict which is going on between the British forces and the slave-traders. But reinforcements are on their way from gunboats on the Shiré, and the success of the efforts to check the traffic cannot be doubted.

MASHONALAND. — Bishop Knight-Bruce, of the Society for the Propagation of the Gospel, reports a thorough exploration of the accessible parts of Mashonaland. He says that, with one notable expedition, there are few chiefs now in all the region who have not a Christian teacher near them or have not definitely accepted the offer of one to come. He speaks of six bases from which mission work is being done, the chiefs throughout the whole region being most friendly. The central station of the mission will be at Umtali, chosen on account of its healthfulness and its being near to

the British mining population. Bishop Knight-Bruce speaks of the opening for mission work as one which has never been surpassed.

THE RUINS AT ZIMBABWE. — Mr. Bent, who has for a long time been engaged in explorations at Zimbabwe, the noted ruins north and west of Umzila's old kraal, has made a full report of his investigations. The description given of the ruins shows their great extent and the skill and strength of the builders. Mr. Bent describes a wall thirteen feet thick and thirty feet high, running along the edge of a sheer precipice, itself ninety feet high. Some of the structures were for defence evidently, although it is difficult to account for some details of the plan. There are huge monoliths, decorated beams, long flights of steps, and narrow passages lead from one section to another. Some of these structures are evidently designed for worship. Mr. Bent does not regard the origin of Zimbabwe as Phoenician, so called, but its origin is kindred and "it is to be found in the mystic religions of the East which spread westward." There are abundant evidences that the work of smelting gold was carried on in this region in very early days. This part of Africa is of special interest to us, as it lies so near the section of Gazaland which we hope will be occupied by the East Central African Mission.

CHINA.

REMARKABLE CONVERSION. — Dr. Corbett, of China, in *The Church at Home and Abroad*, reports a remarkable instance of a conversion occurring through the instrumentality of a picture; a conversion which led to the bringing to Christ of many persons. A Christian by the name of Chang was asked one day how he came to know the truth and to begin upon the Christian life. In reply he told the following story: Some three years ago a nephew of his who had been at school at Chefoo came to spend a vacation at his uncle's, and one day asked him: "Would you like to see your photograph two or three years from now?" Mr. Chang replied that he would, and the lad handed him one of his schoolbooks, pointing out a picture of an opium-smoker who was nearing his end. Mr. Chang was exceedingly angry and the boy took to his heels. At that time this man was an habitual smoker of opium, and had wasted his property, and though full of wrath he could not but see that there was a good deal of truth in the reproof the boy had given him in the picture. He could not get the impression out of his mind, till, much against his will, he read the book that contained the picture. After a terrible experience and struggle he broke off the practice, with God's help, and commenced a new life as a Christian. Mr. Chang then went to an uncle of his who was also an opium-smoker, and told him how he had been delivered from the curse. This man also became a Christian, and his wife and son and son's wife have recently been baptized. Others connected with the family have been reached and seem to be earnestly seeking a new life. So much from the work of a faithful lad who wisely used a picture.

MANCHURIA.

AN interesting article is given in *The Missionary Review of the World* for February, by Rev. John Ross, of Moukden, concerning the way in which the gospel spreads in Northeastern China. A later communication from Mr. Ross found in the *Missionary Record* of the Scotch United Presbyterian Church is specially interesting, since it refers to the region in which the recent uprising occurred. Mr. Ross reports a tour taken prior to this uprising through Tieling and a number of towns throughout the northeast. The people were civil and friendly, and he found a number in almost every place visited who were ready to confess Christ and receive Christian baptism. In one place a list of thirty-seven applicants for baptism had been prepared. In another village near Taiping-gow a company of inquirers was eagerly waiting for the arrival of the missionary and his friends, and when the carts came to the edge of the hill above the village, the crowd

below shouted, "They are come! they are come!" and the visitors were greeted with instrumental music, from flute, flageolet, and cymbals, and were guided to the house of one of the people. Mr. Ross narrates other remarkable incidents, showing that the people themselves become the disseminators of the truth as soon as they learn it. There has been very little evangelistic work done by the missionaries. It is certainly to be hoped that the insurrections which have taken place in this province will not interrupt the evangelical work.

KOREA.

THE same Mr. Ross, of Moukden, who reports work in Manchuria, sends to the *Missionary Record* of the Scotch United Presbyterian Church a striking account of an awakening in Korea. About a year ago a Korean from the city of Gangge, in Korea, came to Moukden, reporting to Mr. Ross that many people in his district were believers; that they had become so through the circulation for some years of a Bible Catechism prepared by the London Religious Tract Society. This Korean, whom Mr. Ross calls "Graduate Tsui," was a man of good character, manners, and earnestness. He came to Moukden to apply for baptism; other men followed him for the same purpose, and Mr. Ross had sent to Gangge to inquire into the character of the movement. A reply came in a letter from the mandarin second in rank in the city, who had before asked for some books on Christian doctrine. This mandarin sent his thanks for the volumes which he had received. He declares that he himself is earnestly studying them, and he reports that in three cities there were believers, and in Gangge itself there were over 100, of whom ten knew the truth well. In another 90; in another 150; and he reports that of these about one tenth were of thorough understanding. He desires earnestly that instructors should be sent them that they may learn of the truth. This is certainly a remarkable statement. Christian work in Korea is illegal, though it is tolerated. It is impossible for Mr. Ross to supervise this movement at so great a distance while caring for his work at Moukden. May the work not be hindered from a failure on the part of Christians!

Miscellany.

BIBLIOGRAPHICAL.

Indika. The Country and the People of India and Ceylon. By John F. Hurst, D.D., LL.D. With maps and illustrations. New York: Harper & Brothers. Published only by subscription.

This volume of 794 large octavo pages at once arrests attention by its beautiful typography and its abundant and attractive illustrations. And as one reads chapter after chapter he is amazed that a bishop, in the midst of his engrossing duties and conducting his investigations in connection with the toils of an episcopal visit to India, could have written such a book. Evidently Bishop Hurst has thrown his whole energies into the preparation of this volume, which is indeed a monument to his zeal and scholarship. Nearly all the chapters are based upon what he him-

self has witnessed in India. Yet, in order to clearly present to his readers what he has seen, it was necessary for the author to dwell at some length upon matters of history. He, therefore, traces in a chapter of forty-six pages the history of India from the time of the great invasions down to the Marhatta wars. Other chapters give the story of Europeans in India, and of Protestant and Roman Catholic Missions, of the Mutiny and of other matters of historical importance.

But the great value of the book is in what it presents of the India of to-day: its geography, its government, its tribes, its people and their religions, its monuments, its languages, temples, and the outlook for its future. These and other points are so connected with personal

narrative of the author's visit in India that the account will surely interest and impress the reader. Should this volume be widely circulated, as we hope it may be, the people of the United States would have a more adequate idea of an empire of which they now know comparatively little, having a population five times that of our country, and which, notwithstanding its marvelous history and the splendor of its monuments, yet sorely needs what our Christian civilization can give. Bishop Hurst writes enthusiastically in the interest of missions, saying, "India is now open to missionary work. All the Indian gates are down; the bars are shattered into small fragments; the locks are ground into fine dust. Every stream sings a welcome to the evangelist of peace. The King of Nations is entering." We fear that this a somewhat overdrawn statement, though we have no question that India is open for the gospel. But the barriers of caste and of the ancient faiths, while seriously damaged, can hardly be said to be "ground into fine dust." Doubtless they are yielding slowly though surely, but they are still in the way. The vast majority of the millions of India are yet intrenched behind them, and the Church of Christ has a gigantic task before it in the removal of these obstructions to the chariot wheels of her King. There is every encouragement from what is already seen for further efforts. The vastness and the needs of India are well suggested by an illustration used by Dr. Hurst in reference to the circulation of Christian literature in India, which, it is estimated, amounted during the last decade to 20,000,000 copies of religious books. This certainly is an immense number, and yet Dr. Hurst says: "Suppose the 20,000,000 of separate copies of Christian books to be now existing, and in one great pile, and that the 260,000,000 of people were to march up, each to receive one, the apportionment would be only one little book for over a dozen people." "And," adds the author, "the churches and societies in Western Christian lands should adopt far more liberal

measures to furnish India's millions with a sound sufficient Christian literature. The people will have books and newspapers; it is for the Western Christian world to say what kind of reading it shall be."

Bible Light on Mission Paths. Prepared for use in Missionary Meetings of Women and Young People and in Monthly Concerts. Philadelphia: Presbyterian Board of Publication.

This pamphlet of 192 pages, in paper covers, presents a variety of Scripture readings relating more or less directly to the subject of missions. Nineteen of these readings have brief comments which serve as connecting links between the passages of Scripture selected. In Part Two the selections are arranged for more than one voice, with hymns. There are also selections from the Scriptures which may be used as prayers. The selections seem to us well made, and the volume will be serviceable in missionary meetings, specially those designed for young people.

The Bibliography of Foreign Missions. Compiled by Rev. Samuel Macauley Jackson, assisted by Rev. G. W. Gilman. New York: Funk & Wagnalls.

This volume is reprinted from the Encyclopaedia of Missions. Some items need correction, but the volume is valuable and also most suggestive as indicating what a vast amount of energy has been expended and how much of information has been gained in the foreign missionary work.

Ex Oriente. A Study of Oriental Life and Thought. By Edward P. Thwing, M.D., PH.D. London: S. W. Partridge & Co.

Dr. Thwing has had exceptional opportunities for observing life in the Orient, and in this volume he has, in connection with his own observations, brought together a large number of valuable suggestions from other sources. The book is of interest and value as portraying the qualities and thoughts of people in the East, and it is well for those who are to labor for them to know what light they have in order to understand what light they need.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That the obstacles placed in the way of Christian missions by reason of the sale and use of opium and intoxicating liquors may be removed; that Christian nations may no longer be involved in these traffics in ways which are acknowledged to be morally indefensible; that the people of India and China may be able to distinguish between the missionaries, who bring them the gospel, and the nations to which the missionaries belong, so that they shall no longer regard Christianity as responsible for the wrongs and woes connected with the opium traffic.

ARRIVALS AT STATIONS.

December 15. At Durban, Natal, Rev. George A. Wilder and wife, Miss Alice F. Stillson, and Miss Agnes M. Bigelow, all of the Zulu Mission.

January 1. At Jaffna, Ceylon, Rev. Ernest A. Bell and wife, joining the Ceylon Mission.

January 9 (?). At Madura, Rev. J. P. Jones and wife, Rev. E. P. Holton, Rev. G. W. Wright, and Rev. Willis P. Elwood and wife.

DEPARTURE.

January 23. From New York, Miss Fidelia Phelps, to rejoin the Zulu Mission.

DEATH.

December 12. At Shakopee, Minn., Rev. Samuel W. Pond, one of the early missionaries among the Dakota Indians. Mr. Pond went with his brother, Gideon H., having no connection with any missionary society, to the Dakota Country in 1834, and their labors were greatly blessed. Returning to the East, he was ordained and appointed a missionary of the American Board in 1837. His first station was at Lake Calhoun, now a part of Minneapolis. In 1847 he opened the station at Shakopee, where he resided until his death. He was released from his connection with the Board in 1854. He was born in Washington, Conn., April 10, 1808.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Affairs in the West Central African Mission. (Page 115.)
2. An inquirer's class and an installation among the Zulus. (Page 113.)
3. The rebellion in China. (Pages 88 and 106.)
4. An old and a new Christian in China. (Pages 107 and 108.)
5. Relief and evangelistic work, following the earthquake in Japan. (Pages 96 and 108.)
6. The Tokwa School of Sendai. (Page 111.)
7. Lord Harris on American Missions in India. (Page 101.)
8. An embryo college in China. (Page 103.)

Donations Received in January.

MAINE.

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Freeport, Cong. ch. and so.	90				
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Japan, 20.07; ad Cong. ch., 3.96,	24	03	—	317	53
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					601 73

[March,

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35 00—125 12

Suffolk county.

Boston, Central ch., 2,427.00; Old South ch., 1,556.64; Mt. Vernon ch., 467.79; Immanuel ch., 146.92; Eliot ch., 254; do., A friend, 20; Boylston ch. (Jamaica Plain), 30.82; Harvard ch. (Dorchester), for preacher in Madura, 30.50; South Evang. ch. (West Rox.), 27.15; Central ch. (Jamaica Plain), 21.81; William G. Means, 250; The Misses Thayer, for Japan, and to const. F. R. ABSE, H. M., 100; A lady, 100; Edward A. Strong, 50; A friend, 30; Towards rendering the Bible complete into any of the languages of India, China, or Japan, 30;

Worcester county, North.

Gardner, 1st Cong. ch. 50 00 Templeton, Trin. Cong. ch. 22 30—72 30

Worcester co. Central Ass'n. E. H.

Sanford, Tr. Clinton, 1st Cong. ch. 63 39 Leicester, 1st Cong. ch. 85 56 Princeton, Cong. ch. and so. 102 84

Worcester, Salem-st. Cong. ch., 31.38; Pilgrim Cong. ch., 33.91; Woman's Miss'y Ass'n of Central Cong. ch., towards support of med. miss'y in Ceylon, 150;

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.

Saunderville, Cong. ch. and so. 5 30 —, A friend, 100 00

Legacies. — Boston, Justin S. Ambrose, by C. C. Coffin and A. S.

Lovett, Ex'r's, add'l, 4,000 00 Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee, 75 00

East Charlemont, Mrs. A. P. Leavitt, by C. H. Leavitt, Ex'r, in part, 2,000 00

Whitman, Caroline H. Whitman, by Wm. R. Vining, Ex'r (previously received 500), 1,500 00—7,575 00

RHODE ISLAND.

Kingston, Cong. ch. and so. 37 52 Little Compton, United Cong. ch. 17 28 Newport, United Cong. ch. 142 02 Pawtucket, Cong. ch. and so. 29 42

Providence, Plymouth Cong. ch., 105.81; Union ch., 10; Miss Elizabeth Carlile, 9; A friend, for Africa, 5;

129 81—356 04

CONNECTICUT.

Fairfield county.

Bethel, Cong. ch. and so. 149 67 Bridgeport, Theo. H. Quittmeyer, 20 00 Brookfield Centre, Cong. ch. and so. 37 25 Danbury, 1st Cong. ch., to const. Rev. ALBERT PIERCE, H. M., 137.45; ad Cong. ch., 8.79; Long Ridge, Cong. ch. and so. 146 24 Newtown, Cong. ch. and so. 5 00 North Greenwich, Round Hill Cong. ch. 8 75 Norwalk, 1st Cong. ch. 148 76 Stamford, 1st Cong. ch. 12 29 Wilton, Cong. ch., of which 22 add'l toward support of Rev. Willis P. Elwood, ——— 91 00—616 17

Hartford county. W. W. Jacobs, Tr.

Farmington, Cong. ch. and so. 5 09 Glastonbury, Frederick Welles, 50 00

Hartford, 1st Cong. ch., of which 35.25 from the Hawes Fund, 502.33; 4th Cong. ch., to const. Mrs. HARMON G. HOWE, H. M., 122.20; Asylum Hill Cong. ch., of which 25 from L. T. Fribbie, 276.24,

Kensington, Cong. ch. and so., 900 77

19.95; William UPSON, 10, 29 95 Newtonton, Agnes W. Belden, 5 00 Rock Hill, Cong. ch. and so. 12 30 South Windsor, 1st Cong. ch., 47.70;

ad Cong. ch., 23.14; West Hartford, Mrs. E. W. Morris, 10 00 Windsor Locks, Lend-a-Hand, 5 00—1,088 95

Litchfield co. G. M. Woodruff, Tr.

Cornwall, 1st Cong. ch.

Morris, Cong. ch. and so.

New Milford, James Hine, 10; L. M. T., in memory of J. S. Turrill, 25 00

Norfolk Cong. ch. and so., 100; A friend, 20;

Plymouth, 1st Cong. ch., 112; George Langdon, 8.64;

Salisbury, Cong. ch. and so. 63 87 Terryville, Cong. ch. and so. 49 00 Thomaston, Cong. ch. and so. 10 71—46 09

Middlesex co. E. C. Hungerford, Tr.

Cromwell, Cong. ch. and so. 99 51 Killingworth, Cong. ch. and so. 16 00 Middletown, Cong. ch. and so. 4 00 Old Saybrook, Cong. ch. and so. 50 02 Saybrook, Mrs. Lucy B. Ward, 50 00—219 53

New Haven county.

Ansonia, Cong. ch. and Sab. sch. 42 87 Birmingham, S. E. M. Brewster, 10 00

Fairhaven, ad Cong. ch., to const. C. A. BRAY, H. M.

New Haven, College-st. Cong. ch., 124 01

164.08; 1st Cong. ch., m. c., 4.23;

A friend in Dwight-st. Cong. ch., 16; Students in Yale Divinity

School, 52.50;

North Haven, Cong. ch. and so. 237 71

Orange, Cong. ch. and so. 92 00

Oxford, Cong. ch., A. I. H. 14 09

Tracy, Elias Sanford, 2 00

West Haven, Cong. ch. and so. 10 00

Wolcott, Cong. ch. and so. 12 83

9 00—554 53

New London co. L. A. Hyde and H. C. Learned, Tr's.

The amounts acknowledged in December Herald from Groton (19.34) and from New London (72) should be reversed.

East Lyme, Cong. ch. and so. 6 00 Jewett City, ad Cong. ch. 18 38

Ledyard, Cong. ch. and so. 23 48

Montville, 1st Cong. ch. 30 00

Mystic, Cong. ch. and so. 19 00

New London, 1st ch. of Christ, of which 25.50 for the extra 100,000 fund and 1.30 for China, to const.

CHARLES M. HATCHELL, H. M., 146.18; do., m. c., 14.69; Teacher

and Chinese scholar, for Hong Kong, 4; 1st Cong. ch., A friend,

50; Rev. Henry Upson, 5, 219 87

[March,

Norwich, Greeneville Cong. ch., with other dona., to const. EDWIN P. GARDNER, H. M., go; 1st Cong. ch., 15.01; ad Cong. ch., 203.26, 268 29	10 00	
Norwich Town, Rev. Wm. S. Palmer,	42 30	—637 22
Old Lyme, 1st Cong. ch.	3 00	
Tolland co., E. C. Chapman, Tr.	33 00	
Windham Co., Cong. ch. and so.		
Windham Co., Cong. ch. and so.	37 00	
Canterbury, ad Cong. ch.	3 00	
Pomfret, 1st Cong. ch., of which 13.7 m. C.	217 57	
Thompson, Cong. ch. and so.	39 74	
Windham, Cong. ch. and so.	35 90	—333 89
		3,968 76
<i>Legacies.</i> — Harwinton, Harriet Wilson, by M. L. Goodwin, Ex'r.	100 00	
West Hartford, Mrs. Abigail P. Talcott, by E. A. Whiting, Trustee,	64 50	—164 50
		4,133 26

NEW YORK.

Albany, A friend,	100 00	
Aquebogue, Cong. ch.	6 23	
Auburn, E. A. Huntington,	2 90	
Binghamton, 1st Cong. ch., 268.58;		
Mrs. J. L. Mersereau, 25,	293 58	
Brooklyn, Clinton-ave. Cong. ch., m. e., 48.60; South Cong. ch., 80;		
Lewis-ave. Cong. ch., to const. ELI H. BISHOP, MARY C. E. BARDET, HAGLD PLYMOUTH GOODNOW, H. M., 326.85; Pilgrim Church of the Pilgrims, add'l, the Misses Smith, 20; C. M. Loomis, 10,		
Canaan Four Corners, Mrs. A. Barstow,	495 45	
Clayville, Woman's Miss'y Soc. of Pilgrim Cong. ch.	15 00	
Clifton Springs, Mrs. W. W. Warner and daughter,	9 00	
Durham, Wm. Crawford,	15 00	
Ellington, Cong. ch.	10 60	
Jack's Reef, Mary H. Goodhue,	1 00	
New York, Broadway Tab. ch., go; do., add'l, A. C. Armstrong, 35; Friends in do., 49; Pilgrim Cong. ch., Chinese Sab. sch., of wh. 50 for med. work, Foochow; 100 for native Christian miss'y; 55 for China= 205; Welsh Cong. ch., 12.55; W. C. Welsh, 34,	386 55	
Northville, Cong. ch.	35 90	
North Walton, Cong. ch.	10 00	
Oxford, Cong. ch.	13 76	
Poughkeepsie, Wm. Adriance,	10 00	
Pulaski, Cong. ch.	4 00	
Richmond Hill, Union Cong. ch.	26 00	
Sanborn, Miss Abigail Peck,	15 00	
Sayville, Cong. ch.	55 20	
Sidney, 1st Cong. ch.	18 00	
Steuben, 1st Cong. ch.	2 58	
Suspension Bridge, Cong. ch.	19 76	
Syracuse, Plymouth Cong. ch.	43 68	
Utica, Mrs. G. H. S. Maynard, for Marathi,	6 00	
Wellsville, 1st Cong. ch.	24 20	
Westbury Station, E. S. Simpson,	5 00	
Yonkers, 1st Presb. ch.	50 00	
A friend,	10 40	—1,698 8
<i>Legacies.</i> — Perry Centre, Mrs. Laura A. Sheldon, by Miss D. E. Sheldon,	300 00	
		1,698 8

NEW JERSEY.

Bound Brook, Cong. ch.	33 91	
Newark, Belleville-ave. Cong. ch., of which 14.37 toward salary of Rev. J. D. Eaton, Mexico, add'l.	29 37	
Plainfield, Cong. ch., add'l, 30; A friend, 10,	40 00	
Westfield, Cong. ch., 450; Thank-offering from a member of do., 150,	600 00	—600 00

Pennsylvania.

PENNSYLVANIA.

Audenried, Welsh Cong. ch.	6 00	
Braddock, Woman's Home Miss'y Soc.	4 00	
Ebensburgh, South Cong. ch., 1.08;		
North Cong. ch., 2.67,	2 75	
Edwardsdale, Welsh Cong. ch.	10 00	
Guy's Mills, Mrs. F. Maria Guy,	2 00	
Jeffersonville, Mr. and Mrs. Francis Whiting,	100 00	
Philadelphia, Cong. ch., 433.90; "Lancaster," 400; S. A. Johnson, 4,	477 50	
Scranton, 1st Welsh Cong. ch., 102;		
Plymouth Cong. ch., 37; Mrs. Daniel Price's Sab. sch. class in Providence Sab. sch., 2,	141 00	—743 25

MARYLAND.

Baltimore, BERNARD C. STEINER, to const. himself H. M.	100 00	
A friend,	1,000 00	—1,000 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 200; Plymouth Cong. ch., 5,	205 00	
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SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00	
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FLORIDA.

Orange City, Rev. J. C. Halliday,	10 00	
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TEXAS.

San Antonio, M. Marty,	25 00	
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INDIANA.

Angola, A daughter of the King,	76 70	
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KENTUCKY.

Berea, Cong. ch., 2.32, acknowledged by mistake in February Herald under New York.		
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MISSOURI.

Bevier, Welsh Cong. ch.	6 52	
La Grange, German Cong. ch.	1 00	
Lebanon, Cong. ch.	28 50	
Meadville, Cong. ch.	9 50	
Springfield, 1st Cong. ch., to const.		
WILLIAM M. SMITH, H. M.	127 10	
St. Louis, 1st Cong. ch., 138.42; Albert-pl. Cong. ch., 18.58; Pilgrim Cong. ch., 129.44,	280 44	—453 06

OHIO.

Andover, Cong. ch.	10 00	
Atwater, Cong. ch.	25 00	
Bradner, Mrs. L. F. Mahony,	10 00	
Brookfield, English Cong. ch. and Sab. sch.	8 25	
Chagrin Falls, First Cong. ch.	19 84	
Cincinnati, Columbia Cong. ch.	34 74	
Cleveland, East Madison-ave. Cong. ch., 6.68; Jennings-ave. Cong. ch., so; Plymouth ch., 12.	68 68	
Delaware, William Bevan,	5 00	
Kent, George O. Rice,	10 00	
North Amherst, Cong. ch.	13 23	
North Monroeville, Cong. ch. and Sab. sch.	4 94	
Oberlin, 1st Cong. ch., 7.62; do., Mrs. Finney, 20; ad Cong. ch., 88.11,	179 73	
Painesville, 1st Cong. ch.	50 02	
Salem, Rev. David A. Allen,	25 00	
Springfield, Lagonda-ave. Cong. ch.	14 81	
Thomaston, Cong. ch.	5 00	
Unionville, Rev. J. C. Burnell,	5 00	
York, Cong. ch., add'l,	4 00	—493 24

ILLINOIS.

Albion, 1st Cong. ch.	6 53	
Annawan, 1st Cong. ch.	2 00	

		MINNESOTA.
Bowen, Cong. ch.	7 00	
Canton, 1st Cong. ch.	25 06	
Chicago, Sedgewick-st. chapel Y. P. S. C. E., for outfit and passage of Rev. and Mrs. E. A. Bell, 25; Members of South Park Cong. ch., for do., 80; Lincoln Park Cong. ch., 100; Kenwood Evangel. ch., 472-43; Union Park Cong. ch., 520-35; Clarence S. Pellet, 25; Friends, 400;	1,622 78	
Delavan, R. Houghton,	20 00	
Earville, J. A. D.	25 00	
Evanston, Cong. ch.	16 60	
Galesburg, 1st Cong. ch.	87 00	
Hamilton, Margaret Fairbairn,	4 00	
Harvey, Cong. ch.	13 50	
Hyde Park, Mrs. Martha L. Curtis, to const. Rev. EDWARD L. CURTIS, H. M.	100 00	
Naperville, 1st Cong. ch.	72 00	
Seward, 1st Cong. ch., 20; ad Cong. ch., 40;	60 00	
Somona, Cong. ch.	27 73	
Streator, Mrs. Edward Atkinson, 10 00		
Sycamore, Henry Wood, in memory of Albert C. Wood,	50 00	
Western Springs, Cong. ch.	10 00	
Wheaton, 1st Cong. ch., 8; do., Mrs. W. K. Guild, 5; Prof. and Mrs. Straw, for support of catechist, Madura, 35; Students' Volunteer Band of Wheaton College, 6, 25,	54 25	
Woodburn, Cong. ch. (of which go from A. L. Sturges), to const. Rev. CHARLES SLATER, H. M.	52 50-2,964 97	
<i>Legacies.</i> — Galva, J. F. Hyde, by B. S. Eldridge, Ex't,	947 48	
	3,912 39	
MICHIGAN.		
Addison, Cong. ch.	8 65	
Hancock, Cong. ch.	125 00	
Stockbridge, Mrs. R. W. Reynolds, —, N. N.	5 00	
	100 00—338 65	
WISCONSIN.		
Beloit, 2d Cong. ch.	84 51	
Black Earth, Rev. Wm. Stoddard,	10 00	
Clear Lake, Swedish Cong. ch.	9 25	
Clinton, Cong. ch.	7 00	
Clintonville, Cong. ch.	14 35	
Fifield, Cong. ch.	1 50	
Hammond, Cong. ch.	4 50	
Koshkonong, Cong. ch.	7 00	
Lake Geneva, 1st Cong. ch.	12 23	
Menasha, 1st Cong. ch.	30 00	
Menomonie, 1st Cong. ch.	31 48	
Mukwonago, Cong. ch.	7 00	
Ripon, 1st Cong. ch.	11 78	
Sun Prairie, Cong. ch.	9 60	
Whitewater, Cong. ch.	21 86—262 66	
IOWA.		
Blairtown, Mrs. J. H. French,	2 60	
Burlington, Cong. ch.	18 20	
Cedar Rapids, C. F. Kent,	15 00	
Chester Centre, Cong. ch.	9 07	
Des Moines, North Park Cong. ch.	15 25	
Dunlap, Cong. ch.	22 70	
Farmington, M. H. Cooley,	9 00	
Ft. Atkinson, German Cong. ch.	5 00	
Glenwood, Cong. ch.	13 25	
Grinnell, Cong. ch.	10 05	
Iowa City, Cong. ch., add'l,	1 00	
Lakeside, Cong. ch.	10 00	
Mitchell, Cong. ch.	10 00	
New Hampton, Cong. ch.	7 00	
Orient, Ladies' Aid Soc. of Cong. ch.	3 00	
Pilgrim, Rev. J. R. Beard,	5 00	
Riceville, 1st Cong. ch.	14 50	
Shelby, Rev. Andrew Kern,	2 50	
Toledo, Cong. ch.	26 21	
Waterloo, Rev. Moses K. Cross,	20 00—218 34	
<i>Legacies.</i> — Des Moines, Mrs. Harriet L. Rollins, rent, per S. A. Merrill,	14 06	
	922 40	
Campbell, Cong. ch.	3 00	
Elk River, Union Cong. ch. and Sab. sch.	9 19	
Faribault, Cong. ch.	35 15	
Glenwood, Union ch.	1 07	
Mankato, 1st Cong. ch.	5 86	
Mazeppa, Cong. ch.	4 09	
Medford, Cong. ch.	10 00	
Minneapolis, Mrs. A. W. Pond, deceased, 25; Mrs. M. D. Clapp, 4,	29 00	
Par Rapids, Cong. ch.	2 35	
Tintah, Cong. ch.	1 61	
Winona, 1st Cong. ch.	155 74	
Zumbrota, Cong. ch.	40 79—304 75	
KANSAS.		
Brookville, Rev. S. Wood and wife, Moffat Miss'y Box, for Africa,	5 90	
Dunlap, Rev. Geo. P. Claffin, 1,50;		
N. J. C. 100;	3 00	
Topeka, Central Cong. ch.	11 45	
Udall, Cong. ch.	8 50—87 15	
NEBRASKA.		
Ainsworth, A friend,	5 00	
Bloomfield, Cong. ch.	30 96	
Chadron, Cong. ch., 15; Chas. E. Rice, 5;	30 00	
Friend, German Cong. ch.	3 50	
Moline, Cong. ch.	1 77	
Wymore, Cong. ch.	9 00—69 23	
CALIFORNIA.		
Oakland, 1st Cong. ch., 167-20; Class of '93, Pacific Theol. Sem., by Harry Perks, for theologian, Tung-cho, care of Rev. D. Z. Sheld- field, 12,60,	179 80	
Redlands, Lugonia Terrace ch.	80 35	
San Diego, S. P. Jones,	25 00	
San Francisco, Olivet Cong. ch.	23 90	
South Riverside, Cong. ch.	10 00	
Woodbridge, Mr. and Mrs. G. W. Skeey, 5; Mrs. Margaret Skeey, 5,	10 00—335 05	
OREGON.		
East Portland, 1st Cong. ch.	2 82	
Portland, 1st Cong. ch., to const. C. L. FAY, H. M.	100 00—101 82	
COLORADO.		
Coal Creek, Cong. ch.	5 00	
Greeley, Cong. ch.	40 83—51 83	
WASHINGTON.		
Almira, Cong. ch.	10 00	
SOUTH DAKOTA.		
Armour, Cong. ch.	10 80	
Aurora, Cong. ch.	5 00—15 20	
MONTANA.		
Helenn, 1st Cong. ch.	45 65	
FOREIGN LANDS AND MISSIONARY STATIONS.		
Austria, Prague, Prague and Wemb erg churches, for Rev. Mr. Kingman's work in China, 75-35; Stupitz ch., 4-52	79 87	
Nova Scotia, Auburn, B. Musgrave,	2 00	
Syria, Beirut, Rev. Dean A. Walker,	90 00	
Turkey, Constantinople, Kouzoujouk Brothers, 29-44; Harpott, A' "thank-offering from the Wheeler family, to help make up that \$1,000,000,	50 04—160 02	

[March,

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 9,714 24
For salary of Miss Anna F. Webb, in part, 300 00—9,914 24

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer., 3,000 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,
Treasurer.

For outfit and salary of Miss Alice E. Harwood to Jan. 1, 1892, 381 25

MISSION SCHOOL ENTERPRISE.

MAINE.—Casine, Cong. Sab. sch., 5; East Ossfield, Y. P. S. C. E., for pupil at Erroon High School, 6; Gorham, Y. P. S. C. E., 17; Lewiston, Y. P. S. C. E. of Cong. ch., 35; North Edgecomb, Y. P. S. C. E., 50c; South Berwick, Y. P. S. C. E. of Cong. ch., 15-37.

NEW HAMPSHIRE.—Derry, 1st Cong. Sab. sch., for Japan, 10,78; Hollis, Y. P. S. C. E. of Cong. ch., 13-52; Lyne, Cong. Sab. sch., 8; Pembroke, Cong. Sab. sch., 14-48; Sanbornton, Mission Band of Cong. ch., 7,50.

VERMONT.—Barnet, Cong. Sab. sch., 13-34; Barton Landing, Y. P. S. C. E., for India, 5; Greensboro, Cong. Sab. sch., for Mission schools, 7-8; North Bennington, Junior Y. P. S. C. E. of Cong. ch., 1.

MASSACHUSETTS.—Blackstone, Y. P. S. C. E. of Cong. ch., for Pasumalai Sem., 6; Boston, Aiston Cong. Sab. sch., 13-37; do., Y. P. S. C. E. of 1st ch. (Charlestown), 12; do., Stone Mission Circle (Neponset), 5; Everett, Mystic Cong. Sab. sch., 3-22; Saunderville, Extra-cent-a-day Band, 4-46; Whittinsville, Sab. sch. of Village Cong. ch., 50.

CONNECTICUT.—Marlboro, Y. P. S. C. E. of Cong. ch., 7-8; Milford, Sab. sch. of Plymouth Cong. ch., 12-59; Rockville, Young Ladies' class in Union Cong. Sab. sch., 12-50; Somersville, Y. P. S. C. E., for pupil at girls' school, Foochow, 6-25; South Windsor, 1st Cong. Sab. sch., 6-42; Thompson, Y. P. S. C. E. of Cong. ch., 7-80.

NEW YORK.—Flushing, Cong. Sab. sch., for pupil at Broosa, Turkey, 40; New York, Y. P. S. C. E. in Pilgrim Cong. ch., for Ceylon, 50; Walton, Cong. Sab. sch., for support of student at Van Turkey, 30.

DISTRICT OF COLUMBIA.—Washington, Y. P. S. C. E. of 5th Cong. ch., for support of village school, Madura, 12-50.

OHIO.—Cleveland, 30-43 in February *Herald*, should have been acknowledged from 1st Cong. Sab. sch. Sandusky, Y. P. S. C. E. of 1st Cong. ch., 9; Saybrook, Mission Band of Cong. ch., 6.

ILLINOIS.—Abingdon, Cong. Sab. sch., 15-37; Elgin, Mrs. Bosworth's Bible Class, 1st Cong. ch., 10; Englewood, Y. P. S. C. E. of Pilgrim Cong. ch., 25-50; Ivanhoe, Y. P. S. C. E. Fremont Cong. ch., 5; Millburn, Y. P. S. C. E., 23; Princeton, Y. P. S. C. E. of Cong. ch., 10; Rockford, 2d Cong. Sab. sch., 30.

MICHIGAN.—Galesburg, Young People of Cong. ch., for village school, Madura, 12-50; Port Huron, "Earnest Workers," 11-42.

WISCONSIN.—Kenosha, Y. P. S. C. E. of Cong. ch., 6-42; Roberts, Y. P. S. C. E. of Cong. ch., 12.

IOWA.—Anita, Cong. Sab. sch., 9-70; Cherokee, Cong. Sab. sch., 15; Denmark, Cong. Sab. sch., for pupil at Ainstab, 22-50; Des Moines, Y. P. S. C. E. of North Park Cong. ch., 10.

MINNESOTA.—Austin, Cong. Sab. sch., 13-26; Madison, Cong. Sab. sch., 1-25; Paynesville, Cong. Sab. sch., 1-82.

NEBRASKA.—Ainsworth, Cong. Sab. sch.

OREGON.—Albina, Junior Y. P. S. C. E. of 1st Cong. ch.

52 84

120 00

10 00

15 00

118 77

23 98

18 42

57 20

16 33

2 11

1 30

690 13

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Norridgewock, Cong. Sab. sch., 15 00

VERMONT.—Brookfield, ad Cong. Sab. sch., 15 80

CONNECTICUT.—Plainfield, Cong. Sab. sch., 10 00

NEW YORK.—New York, Two little girls, 10 00

NEW JERSEY.—Upper Montclair, Christian Union Cong. Sab. sch., 17 66

PENNSYLVANIA.—Mahanoy City, E. Jenkins, 17 50

MARYLAND.—Baltimore, M. L. Pendleton, 10 00

OHIO.—Tallimadge, Cong. Sab. sch., 13 86

CALIFORNIA.—Crockett, Cong. Sab. sch., 13-60; Grass Valley, Cong. Sab. sch., 1;

Oakland, Plymouth-ave. Sab. sch., 2-55; Pomona, Pilgrim Cong. Sab. sch., 7-25; Vernondale, Cong. Sab. sch., 6,

WASHINGTON.—Ahtanum, Cong. Sab. sch., 5-25; Crystal Spring, Cong. Sab. sch., 50c; Ellensburg, Kittitas Sab. sch., 2-75; Fidalgo, Cong. Sab. sch., 1-80; Tacoma, Glendale, Miss. Sab. sch., 1,

39 40

10 70

107 42

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Gilmanton Iron Works, Children's Nickel Soc., for use of Miss M. E. Price, Zulu, 6-35; Hollis King's Daughters, for support of child in Okawana Orphan Asylum, Plymouth, 10-

VERMONT.—Chelsea, Cong. ch., for work of Rev. James H. Petter, Japan, 22-46;

East Peacham, Benevolent Varuna for Okawana Orphan Asylum, 5; Rutland, Rev. E. E. Aiken, for Tung-chu college, 5;

MASSACHUSETTS.—Boston, Mrs. Wm. Ap-
leton, for printing-office, Somerville, 10-;

Harvard ch. (Dorchester), by Hiram Or-
cutt, L.L.D., forwood Cemetery, 10; Mrs.

C. A. Ufford's Sab. sch. class, ad ch. (Dorchester), for work of Miss Dudley, 10; Cong. ch. Roslindale, for girls' school, Kibb, 10; Cambridgeport, Sab. sch. of Hope Cong. ch., for work of Rev. James H. Roberts, Kalgan, 5; do., for work of Rev. J. K. Browne, Harpoon, 25; Cam-
pello, South Cong. Sab. sch., for use of

Miss Emily C. Wheeler, Harpoon, 9-61;
Conway, Cong. ch., for chapel at Guadalupe, 27-92; Dedham, Miss Martha C. Burgess, for use of Miss Nancy Jones, E. C. Africa, 10; Milton, M. L. R., for new work care Rev. and Mrs. Henry Far-
bank, Marathi 100; do., for support of native preacher, care Rev. H. C. Hares, Madura, 10; Natick, 1st Cong. ch., for Industrial Dep't Bardegar High school, 6; Newburyport, the Misses Wiggin, for Mr. Imaizumi, 50; Newton Centre, Ex-
tra-cent-a-day Band of 1st Cong., 10; for work of Rev. A. W. Clark, 50; do., for native catechist, Madura, 40; Peabody, Primary class in Cong. Sab. sch., for school care Miss H. West, Oorfa, 2; Princeton, Rev. and Mrs. C. A. White, for support of native preacher, Madura, care Rev. James C. Perkins, 60; Williamstown, Rev. J. H. Denison, for self-help dep't Anatolia Col-
lege, 100; Worcester, Y. P. S. C. E. of Union ch., for use of Mr. Christie, Marash, 30-55,

773 08

CONNECTICUT. — Birmingham, Children's Soc. in Cong. ch., for support of girl, care Miss Emily Bissell, 10; Danielsonville, Westfield Cong. Soc. sch., for chapel at Guadalajara, 25; do., Miss Emily Danielson, 25; Simeon Danielson, 25²; each one window in do.; East Windsor, Y. P. S. C. E., for support of boy at Pasamuan, care of Rev. J. C. Perkins, 7.50; Meriden, Cong. Sab. sch., for work of Mrs. Eaton, Mexico, 15; New Haven, Y. P. S. C. E. of Davenport Cong. ch., for the Doshisha, 10.65; Newington, Young Men's Mission Circle, for pupil at Anatolia College, 14; New London, Sab. sch. of 1st ch. of Christ, for Okayama Orphan Asylum, care Mr. Ishii, 5.35.

NEW YORK. — Buffalo, Y. P. S. C. E. of 1st Cong. ch., for Okayama Orphan Asylum, 6.00; Canadian Four Corners, Cong. ch., for work of Zoropopol, Erzroom, 5.10; New Lebanon, Cong. ch., or do., 7.42; New York, Mrs. Isabella G. Bliss, for Bible-woman, care of Mrs. Henry O. Dwight, 5; do., Sab. sch. of Wilson Mission Chapel, for work of Rev. Alexander MacLachlan, Smyrna, 50; Richmond Hill, class in Cong. Sab. sch., for work of Rev. J. E. Tracy, 2.70; Rochester, Mission Circle of North Presb. ch., for Okayama Orphan Asylum, 20; do., Mrs. E. M. Lyon, 25; Dr. Deering, 5, both for work of Misses Fletcher and Smith.

MARYLAND. — Mt. Washington, Ladies' Societies of Presb. ch., for work of Rev. J. P. Jones, by Rev. E. A. Lawrence,

VIRGINIA. — Hampton, H. B. Frissell, for Okayama Orphan Asylum,

DISTRICT OF COLUMBIA. — Washington, O. F. Prebrey, for boy in Anatolia College,

ALABAMA. — Talladega, Little Helpers,

towards support of girl at Maranatha,

ILLINOIS. — Chicago, B. B. Khungtan, for distribution of books, care of Rev. J. L. Fowle, 10; do. for support of girl, care of Miss S. A. Closson, 10; Friends, by Rev. Doremus Scudder, for needy students, care of Rev. H. B. Newell, 123.40; Ridgeeland, Cong. ch., E. H. Pitkin, for church site, Chillicothe, 100.

MICHIGAN. — Grand Rapids, E. E. Greenwood's, Sab. sch. class, for use of Rev.

F. R. Bunker,

IOWA. — Denmark, Friends, for use of Miss Hattie A. Houston, Madura, 10; Dublin,

187.50

156.30

5.80

32.00

15.00

5.00

245.40

75

36.00

100.00

2,947.83

100.00

Primary Dep't Cong. Sab. sch., for furnishing a room in school, care of Rev. M. A. Crawford, Hermosillo, Mexico, 9.07;

ENGLAND. — London, Miss Ann Marston, for relief in Marathi Mission, 121.19; do., for relief in Madura Mission, 121.19,

29.07

242.38

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Miss Emily C. Wheeler's work,	3.00
To clothe pupils, Hadjin,	2.00
For use of Miss Mary Pixley,	3.00
For use of Miss A. F. Stillson,	15.00
For floor of dining-room in semi., Imandra,	10.00
For windmill, Inanda,	58.36
For Bible-woman, Foochow,	80.00
For Miss Maria A. West, grant for 1892, 100.00	
For housekeeping outfit for Miss Sheld,	75.00
For house at Miyashita, Japan,	1,825.00
For building for Miss Henrietta West,	625.00
For Heathen girls' sch., Shanwei, Sa-	
ta, 86.40	
For Bible-woman's work, Bombay, for	
1892,	36.00
For add'l teachers in Girls' sch., Ah-	
mednagar,	18C 00-3,088.76

From THE BENJAMIN SCHNEIDER MEMORIAL FUND.

Income for training preachers in Cen-

tral Turkey, care of Rev. A. Fuller, 85.00

Income for training preachers in Cen-

tral Turkey, care of Rev. T. D. Christie,

85.00—170.00

4,991.83

From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund" for mission-

ary work in Africa, 1,336.67

Donations received in January, 49,749.16

10,168.98

59,918.14

Total from September 1, 1891, to Jan-

uary 30, 1892: Donations, \$193,258.43;

Legacies, \$77,721.24 = \$270,979.67.

FOR PERA CHURCH BUILDING, CONSTANTINOPLE.

COLLECTED BY REV. CYRUS HAMLIN, D.D.

MAINE. — Bangor, Miss H., 1; Brewer, Mr. H., 5; Brunswick, George T., Little, 15; Norridgewock, Rev. Benj. Tappan, 10; Waterville, J. W. Bassett, 5.

VERMONT. — St. Johnsbury, Prof. Henry Fairbanks, P.M.D.

MASSACHUSETTS. — Bedford, A. D. Smith, 5; Billerica, Harriet B. Rogers, 12; Boston, Mrs. Helen G. Coburn, 1,000; J. W. Davis, 10; J. N. Denison, 100; Samuel Johnson, 250; Mrs. S. D. Warren, 250; So. An Episcopalian, 10; Dorchester, B. G. Hardwick, 100; Second Cong. ch., 22.22; Framingham, A friend, 100; Franklin, A friend, 2; Lowell, Ladies' Missy Soc'y of Kirk-st. Cong. ch., 60; New Bedford, Emily H. Bourne, 50; Newburyport, E. T., 1; Springfield, Homer Merriam, 175; Rev. C. V. Spear, deceased, 100; Worcester, F. L. Moen, 50; —, J. M. N., 450.

RHODE ISLAND. — Providence, Hon. A. C. Barstow,

CONNECTICUT. — Hartford, J. M. Allen, 100; F. B. Cooley, 100; Albert Curtis, 500; Jacob L. Greene, 100; C. A. Jewell, 25; Theodore Lyman, 50; Roland Mather, 100; Mrs. H. A. Perkins, 500; H. P. Stearns, 25; Rev. J. F. Twichell and friends, 16; New Haven (Mrs. Lorin M. Hall, 100, ac-

nowledged in amount credited to *Chris-*
tian Union); Rockville, J. N. Stickney, 25; Southport, Elbert B. Monroe, 500,

2,043.00

NEW YORK. — Brooklyn, Rev. R. S. Storrs,

D.D., 75; G. H. S., 1; Buffalo, Miss M. S.

Pond, 30; Genesee, Rev. Geo. W. Wood,

D.D., 25; Newburgh, Miss Mackie, 20;

New York, Mrs. Francis N. Ayres, 50;

Cornelia Bliss, 100; A friend, 15; William

Bryan, 5; Peter Carter, 10; By *Christian**Union*, 274; Mrs. M. P. Dodge, 500; Wil-

liam E. Dodge, 250; Rev. D. Stuart Dodge,

100; Mrs. E. G. Ellingwood, 20; "F,"

1,351; A. D. F. Hamlin, 25; Mrs. Hoe, 500;

John Lindley, 150; Mrs. W. Y. Mortimer,

50; Pilgrim Cong. ch., 33; Rev. W. W.

Rand, 15; C. J. Starr, 100; Egbert Starr,

50; Rev. Charles A. Stoddard, D.D., 50;

Springfield, Mrs. Rachel C. Merriam, 50,

4,049.00

NEW JERSEY. — Englewood, Mrs. David

Hoadley,

100.00

MINNESOTA. — Northfield, Rev. J. W.

Strong,

5.00

OREGON. — Yaquina, "H. M."

1.50

CALIFORNIA. — Berkeley, Mrs. B. F. Shat-

tuck, 2, ackdg'd. in amt credited to *Chris-*

tian Union.

9,381.72

FOR YOUNG PEOPLE.

IN AND ABOUT MADURA.

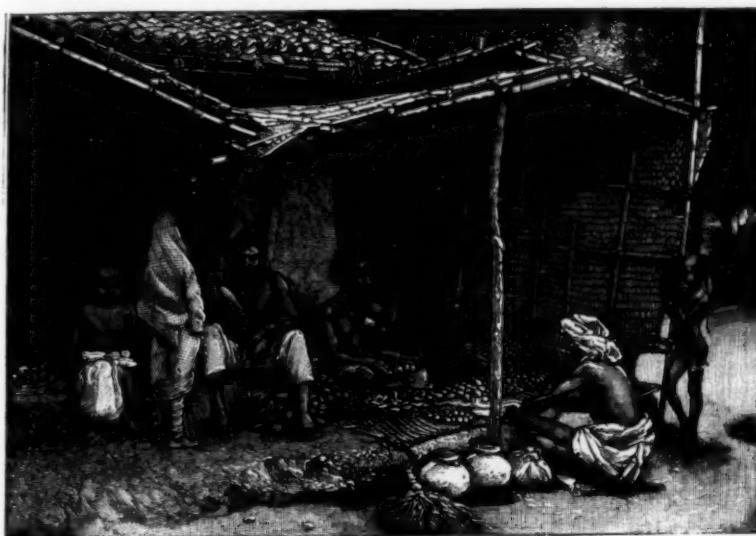
BY REV. GEORGE H. GUTTERSON, OF THE MADURA MISSION.

THE Atlantic is crossed. The *Britannic* has transferred her mail to the "tender" off Queenstown and feels her way up the Mersey. Later on you have been to the Tower. A few days more and the Indian steamer is bearing you down the Channel. Through the Bay of Biscay and the blue Mediterranean; you have seen the canal at Suez and the Bedouin on its banks. Sinai frowns upon you from the deserts of Arabia. Rainless Aden with its memories of Keith Falconer is a picture in your mind. The dangerous Red Sea is behind and the broad sweep of the Indian Ocean before you. The Southern Cross flashes upon you from the midnight heavens. Rounding Cape Comorin and steering northward your steamer drops anchor, some bright morning, in the roadstead off Madras. Scarcely has the anchor touched bottom before the ship is surrounded with a swarm of strange-looking boats, huge, unwieldy things, made of rough plank tied together with rope made of cocoanut fibre. Each boat is manned by a dozen scantily clad natives perched on some rude crosspieces which serve as thwarts. Every man is pulling a long pole with a spoon-like arrangement at the end, which does for an oar. They are all shouting at the top of their voices, and if you are a missionary you will wonder, as you look down upon them from the rail of the ship, if this is the material upon which you are expected to work! Embarking in one of these boats, they row you within a rod or two of the beach, then invite you to get out upon their naked shoulders or else into a chair, in which you are borne to the shore.

You are now in Southern India. You have stepped out of the restless, rushing civilization of the nineteenth century into the calmer, more philosophic life of twenty centuries ago. In Madras, the flourishing capital of the Southern Presidency, you see Christian schools and churches side by side with heathen temples and shrines. Upon its streets you meet Parsees, educated Brahmans, wealthy native merchants with chains of gold about their wrists, English governors, generals, and merchants riding to their offices, where the swinging punkah makes the heat bearable.

But we are not to linger in this great city. The comfortable second-class carriage over the South India Railway will take us in twenty-four hours to Madura, 345 miles away, the centre of the Madura District, and also the central station of the Madura Mission of the American Board. This South India Railway is a narrow-gauge line under government management. Most of its stations are solidly built of stone, and it runs for miles between hedges of Indian aloes. Just before entering Madura City, it crosses the Vaigai River. It was necessary, of

course, to bridge this river. It is said that many of the Brahman priests of the temple and prominent natives in the city, who were watching the engineers at their work while the foundations for the piers were being sunk in the bed of the river, declared that the patron goddess of the city would never allow the Englishmen to put a bridge across that river. Very soon the water began to come in and fill up the deep holes in the sand. "Look, look!" they exultingly shouted, "the river goddess is here; you can never build this bridge." The engineers drew off their men and ceased operations while they sent to Madras for a powerful pumping-engine. This was wheeled into the sandy bed of the river, the fires



VEGETABLE MARKET IN INDIA.

were started, and very soon the wells were pumped dry so that the courses of stone and Portland cement could be put into their place. "Alas, alas! where is the goddess? She is of no use!" cried the natives. "You white men are gods; hereafter we will worship you."

Madura is one of the most rapidly growing and prosperous cities in India. It is purely a native city, and is a fine specimen of such. Several high English officials are stationed there, and their influence, together with government enterprise and native co-operation, are rapidly making it a place of importance as a business centre and a source of influence. It is a very ancient city, known to the Romans, mentioned by Pliny, and is the stronghold of idolatry and caste in Southern India. There are 80,000 people in Madura City to-day, and before many years there will be 100,000.

The Madura Mission of the American Board, started fifty-seven years ago in this intellectual and religious centre, is now one of the best organized missions

[March,

in all India. Two and a half miles out of the city, on a broad, banyan-shaded thoroughfare, traveled constantly by thousands of Hindus, is the "Mission College." A son of Massachusetts, born under the elms of beautiful Lenox, is now building up and making strong this Christian university under the palms of sunny India. Let me paint for you a few of the pictures one may see any day in and about our Madura town.

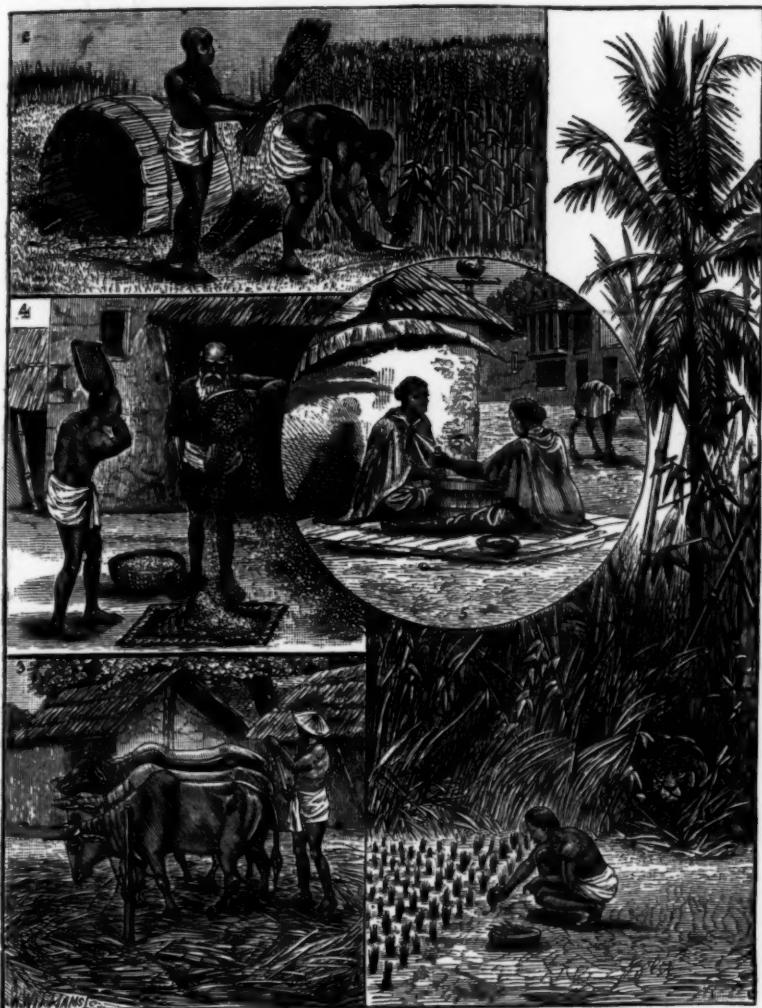
We are standing near a pile of rice, poured down in the street just out of people's way. It suggests the green ricefields stretching for miles on every side of the city — fields which have been plowed perhaps for twenty centuries. Every Hindu eats rice if he can get it. If he can't afford it, he eats millet or some coarser kind of grain. The whole process of rice-growing is an interesting one. Before putting the plow into the soil, water must be let on and allowed to soften the earth, which has been baked hard as a rock by the sun. This water is stored up in great irrigation tanks or ponds. The people of India are adepts at irrigation. The plow is little better than a sharpened stick, and both plowmen and cattle go halfway to their knees in mud as they do their work. The little rice plants are put down one by one into the soft mud, women and girls doing the work. Water must be kept three or four inches deep on these ricefields until the grain is ready for reaping. It is reaped by hand, bound into bundles and carried upon the heads of women to the threshing-place, and trodden out by cattle in much the same way as it was in the time of Abraham.

The city of Madura is a centre also of the weaving trade, both of cotton and silk. The implements are very rude, but the product is very beautiful. At every step you meet Brahman and other high-caste women wearing very gracefully the richly colored silken cloths for which the city is famous. Just yonder the weaver is driving down his stakes and putting together some of his weaving arrangements by the roadside; he is preparing the warp, the loom is inside his house. He can produce delicate fabrics, and dye them in lasting colors, extracted from roots and herbs.

The next thing that greets the eye will be the flower merchants sitting cross-legged in their little stalls, with piles of fragrant cape jessamine, pink oleanders, yellow and white chrysanthemums exposed for sale before them. While you wait they will deftly tie a wreath for you, using the slender filaments of dried banana plant instead of wire. The Hindu is always and everywhere a lover of color in art and in nature. They never dress in sombre garb. The poor coolie who can neither read nor write, and whose wages is five or seven cents a day, is often seen with flowers in his hair, he having no buttonhole to wear them in.

Next beyond the flower bazaar are piles of cocoanuts on the ground, and country carts unloading their burden of rich, yellow bananas. The onion and garlic merchant is near by, while cardamons and annis, coriander and ginger, and all the spicy odors of "Araby the blest" fill the place. Very likely you may purchase some flowers and some bananas, but the other good things you will leave for the cook or butler, while you stop, for a moment, at the goldsmith's, a step or two beyond. The Hindu jewelers are very numerous, very clever, and very cunning; every town and village boasts a number of them. They can really do very beautiful work in silver and gold, but they do not understand how to cut or set precious stones to the best advantage. Every Hindu woman is

exceedingly fond of jewels and bestows them in every available place upon her person, from her toes to the tips of her ears. Nor is her dress complete without them. She avails herself of pearls from the deep seas off Ceylon and rubies



VILLAGE LIFE IN INDIA.

from the mines of Burma; and 18-carat gold has to be refined for her necklaces.

But, hark to that loud music coming round the next corner; it means a morning procession from the temple on its way to obtain the sacred water with which

[March, 1892.]

the goddess is to be bathed. The most important part of the procession is the big temple elephant ; perhaps there are two or three of them. The keeper, with his sharp iron goad, sits upon the back of each, while the sweet-toned bell, suspended by brass chains from the elephant's neck, keeps time with his majestic gait. The Hindus have a proverb that "the walk of a graceful woman should resemble that of an elephant." Nor is this without reason, for there is a definite majesty and grace to the motion of these stately animals.

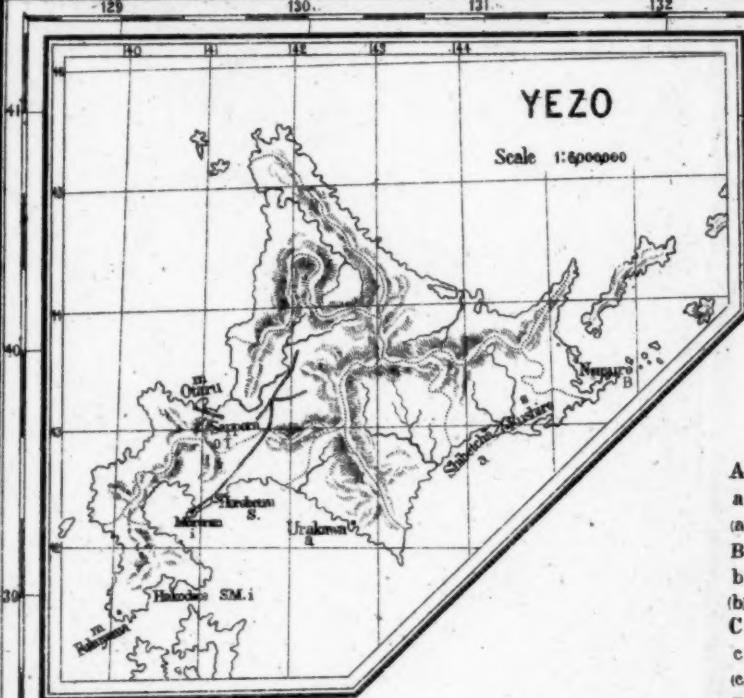
But enough of what *has been* in Madura. Let us turn to that which *is* and *is to be*. For the last and best scene, come with me to the "Western gate" of the old city ; behind you are towers and minarets of Hindu temple and Mohammedan mosque ; before you, in the distance, groves of palms and low red hills almost bare of verdure.

You are passing along a genuine Oriental street filled with strange sights — native carts covered with bamboo matting, drawn by two oxen or sometimes by one ; coolies with baskets of bananas on their heads ; women carrying earthen jars of water or sour milk in like manner ; now and then a donkey with somebody's washing on his back ; hundreds of travelers with sandal and staff and drinking-vessel of brass ; and, what is to us the most interesting, numbers of young men and boys on their way, if it be schooltime, to Pasumalai College alluded to above.



HINDU SILVERSMITH.

And a word or two about these schoolboys ; they are not unattractive looking fellows ; their eyes are bright, their faces indicate intelligence, their hair is very black, and carefully braided under their turbans or flying loose in the wind from their morning bath ; their clothing is white cotton cloth, clean or otherwise, as the family purse or custom dictates. Very likely they can do a hard example in mental arithmetic quicker than you can, and as for feats of memory, they'll beat you every time. They do not reason just as you do, but the chances are that they are more polite to their parents. These schoolboys, representing Young India, just as you do Young America, are carrying the latest textbooks open in their hands. As they hurry on, they recite passages from Locksley Hall, or verify the references in Paradise Lost. The shrines by the roadside are unheeded, as they walk swiftly on to join the 350 boys who are gathered in the college church for morning worship — the hymn, the Scripture lesson, the earnest prayer, all in their own tongue. In more senses than one they have left the great city of Madura, with its ancient religion, behind them, as they come to school this morning, and are coming into that which Madura with all its temples can never give them — the light.



MAP OF PROTESTANT MISSIONS IN JAPAN

Drawn after the Map in Chamberlain's "Rings Japanese"

Scale 1:300,000

0 10 20 30 40 50 miles

Explanation of Abbreviations.

- A. Station of the A.B.C.F.M. and "Kumiai Church."
 - a. Kumiai Church.
 - (a). " Preaching place.
- B. Station and Church of Baptist Mission.
 - b. Baptist Church.
 - (b). " Preaching place.
- C. Station and Church of Christian Church of America.
 - c. Church only
 - (c). " " " " "
 - (e). Preaching place " " " " "
- D. Station and Church of the Disciples of Christ
 - (D). " only " " " " "
 - (d). Preaching place " " " " "
 - (d). Church " " " " "
- E. Station and Church of the Evangelical Assoc. of North America.
- I. Station and Church of the Itchi Kyōkai, or Church of Christ in Japan.
 - (I). " only " " " " "
 - i. Church " " " " "
 - (i). Preaching Place " " " " "
- M. Station and Church of the Methodist Missions.
 - m. Methodist Church.
 - (m). " Preaching Place.
- N. Station and Church of the Society of the Friends.
 - (n). Preaching place " " " " "
 - (o). Independent Church.
- P. Church of the Allg. Ev. Prot. Mission Verein.
 - (p). Preaching place of " " " " "
- R. Station of the Universalist Mission Society.
- S. Station and Church of the Seikōkai.
 - s. Church of the Seikōkai.
- (s). Preaching place of " " "
- U. Station and Church of the Unitarians.

P. Station and Church of the Allg. Ev. Prot. Missions Verein.



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MAP OF PROTESTANT MISSIONS IN JAPAN

Drawn after the Map in Chamberlain's "Things Japanese"

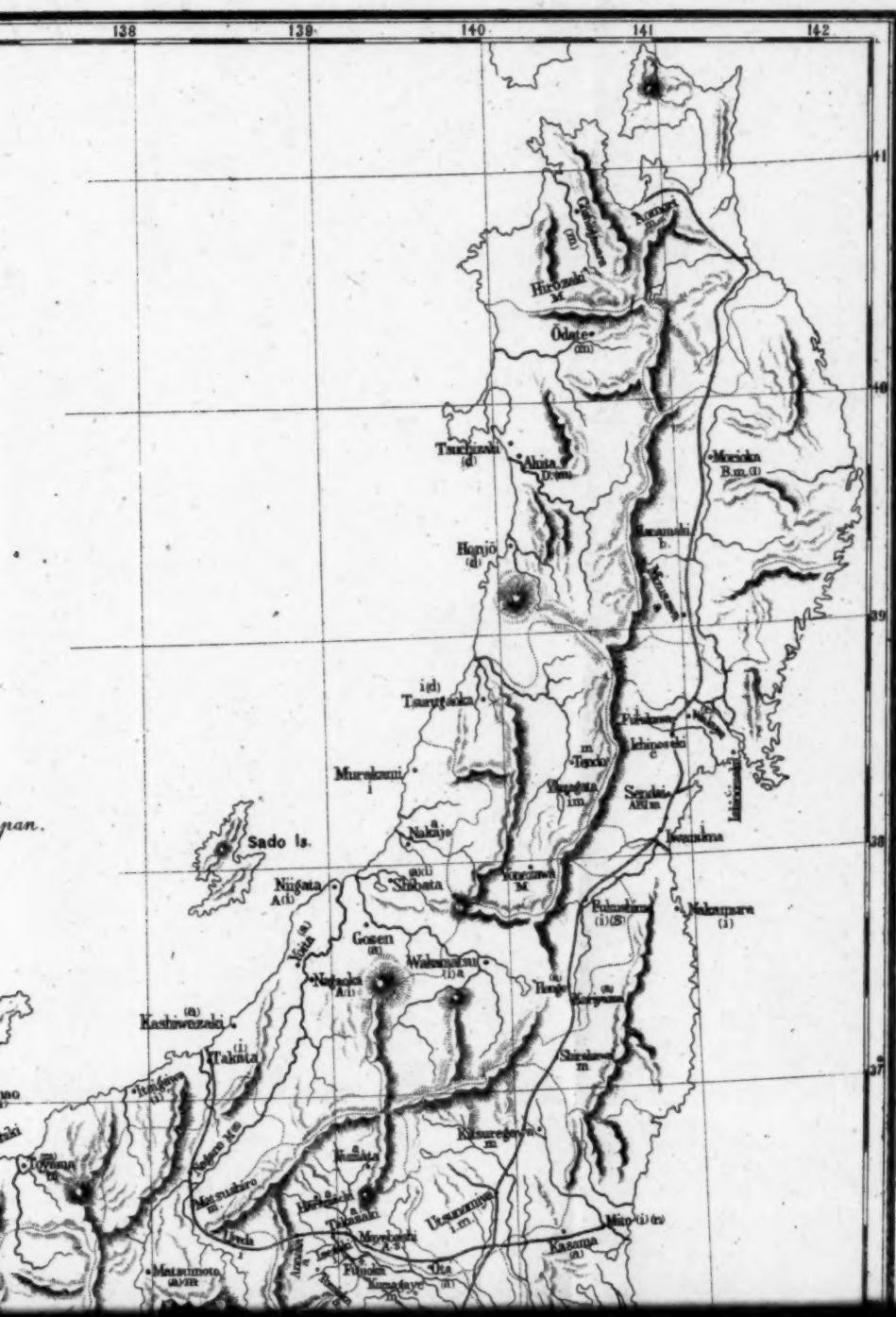
Scale 1:100,000

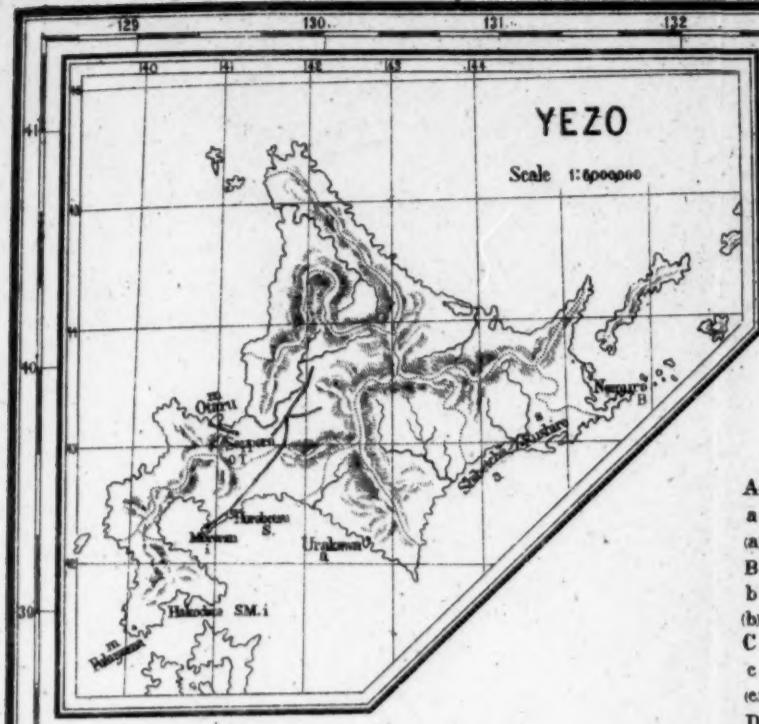
Length 10 20 30 40 50 60 70 80 90 100 miles
 10 20 30 40 50 60 70 80 90 100 110 miles

Explanation of Abbreviations.

- A. Station of the A.B.C.F.M. and "Kumiai Church."
 - a. Kumiai Church.
 - (a) " Preaching place.
- B. Station and Church of Baptist Mission.
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 - (b) " Preaching place.
- C. Station and Church of Christian Church of America.
 - c. Church only " " " "
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 - (d) " only " " " "
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- E. Station and Church of the Evangelical Assoc. of North America.
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PROTESTA

Drawn after the Map

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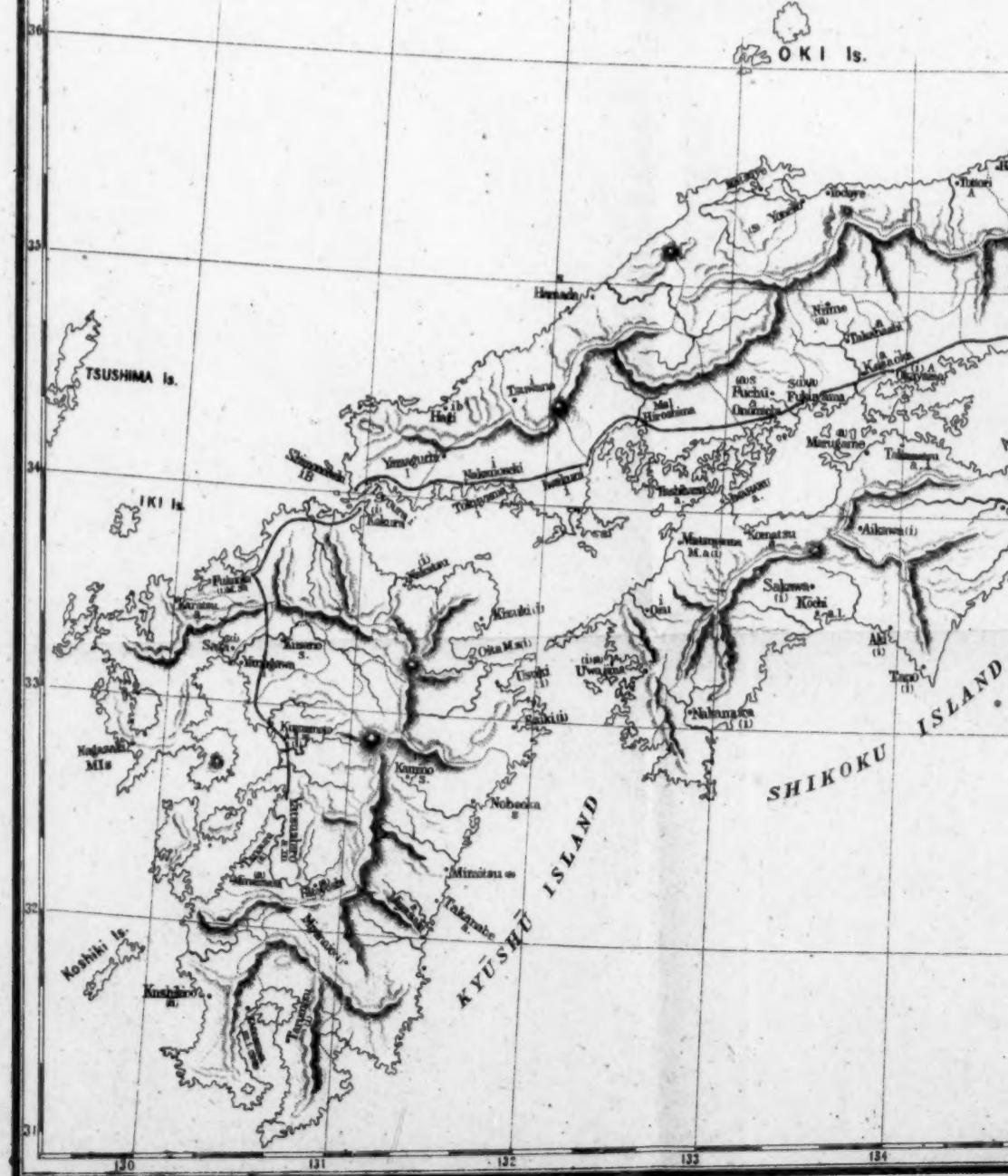
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Explanation

- A. Station of the A.B.C.F.M.
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 N. Station and Church " "
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 o. Independent Church.
 P. Church of the Allg. Ev. Pr
 (p). Preaching place of " "
 R. Station of the Universal
 S. Station and Church of the
 s. Church of the Seikoku
 (s). Preaching place of " "
 u. Station and Church of t

P. Station and Church of the Allg. Ev. Prot. Missions Verein. P. ^{b. Independent} Church. P. Church of the Allg. Ev. Prot. b. Independent Church.



MAP OF PROTESTANT MISSIONS IN JAPAN

Scale 1:40,000

— 1 —

0 10 20 30 40 50 60 70 80 90 100 miles

Journal of Medicine

- a. Kumiai Church.
 (b). " Preaching place.
 B. Station and Church of Baptist Mission.
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 (s). Preaching place of " " "
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